VERITAS AND THE VIRGIN

W. GRAYSON BIRCH

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VERITAS AND THE VIRGIN

or

JESUS, THE SON OF GOD

and the

CHILDREN OF JOSEPH and MARY

by

W. GRAYSON BIRCH

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CORRECTIONS

Page 44, line 23: 34 or 35 years
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INTRODUCTION

"Veritas and the Virgin or Jesus the Son of God and the Children of Joseph and Mary." This is the title of this book. It is not only unusual, it is unique. Since the beginning of Christianity, nearly two thousand years ago, no other book, of which the writer has any knowledge, has dealt exclusively with this subject. In no other volume have all of the major bits of evidence contained in the Bible, and other historic facts from the writings of the first centuries of Christianity, been assembled. Writers through the centuries have touched upon some aspect of the subject in paragraphs or in a few pages. These writings, however, have been incidental, segmented, and usually inconclusive.

In the annals of the history of mankind Jesus Christ was one of only two men who had no human father. His conception in the womb of a virgin named Mary was by the Holy Spirit. After his birth in Bethlehem he grew to physical maturity and accomplished his mission as Redeemer and Saviour of mankind by his vicarious death on a cross. He became the central personage in universal history. After the physically normal childbirth of Jesus in Bethlehem the life of Mary, and of her husband Joseph, followed a normal pattern. They lived a normal married life together and she bore sons and daughters to him. The gospel writers Matthew and Mark give us the names of the brothers of Jesus, children of Joseph and Mary.

The subject of the brothers of Jesus Christ was brought dramatically to the attention of the American public on the night of November 26, 1957. On that night television viewers of the "$64,000.00 Question" saw Theophilus Adelpouju Aderonmu, son of the chief of the Yoruba tribe of Nigeria, enter the television booth, and heard him answer some questions about the Bible.

The questions had been prepared carefully by competent authorities, and equal care had been given to the answers, which had to be verifiably correct.

One of the five "questions" Mr. Aderonmu had to answer was: "Jesus grew up in a family of five brothers, including Himself, identified in the 13th chapter of St. Matthew and the 6th chapter of St. Mark. Name all four of Jesus' brothers."

Mr. Aderonmu answered: "James, Joseph, Simon, and Judas." This was accepted as the correct answer. Mr. Aderonmu also answered the other questions correctly and was declared winner of $64,000.00.

The preparer of the questions and answers, Dr. Bergan Evans of Northwestern University, was on safe ground with respect to this question and the answer. Two of the New Testament historians, Matthew and Mark, writers of the gospels which bear their names, list the four brothers of Jesus and mention also that he had sisters. These historians were contemporaries of Jesus and were well acquainted with the family of Joseph and Mary. Mark, in his list of Jesus' brothers, gives Joses, which is a variant of Joseph. Other New Testament writers also mention James and Joses and we have a brief epistle from Judas. The two gospel references which mention the brothers of Jesus follow:

> "And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" Matthew 13:55, 56
>
> "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" Mark 6:3

The public reaction to this question and answer about the brothers of Jesus revealed two things: 1. Many persons, even many professing Christians, are unfamiliar with the recorded facts about the family of Joseph and Mary. The knowledge that they lived a normal life after the birth of Jesus and had sons and daughters of their own, came as a surprise, or even as a shock, to many. 2. It also revealed that many of those who are responsible for the Christian education of the people do not teach the true facts about Joseph and Mary and their children. For the authentic facts of the gospel historians they have substituted some false traditions which became popular centuries after the apostolic period. As a consequence many sincere persons grow up with religious instruction but remain uninformed and completely unaware of the true facts about the family life of Joseph and Mary after the birth of Jesus. They have accepted, without verification, a system of doctrine and practice which is based on the erroneous tradition that Mary and Joseph had no children of their own.

The first knowledge of a truth which shatters long-cherished beliefs is shocking and offensive, even though that truth comes from the sacred text itself. But truth, ultimately, is harmful only to error. To have been taught error by sincere and devout teachers does not make it truth. To have held error for many years does not make it more tenable. Error does not become truth by aging. When one who has been confined in the dark for a long time suddenly emerges into the bright light of the sun he gropes in confusion for a while. The light may even be painful. Of course he can avoid the confusion and pain by quickly closing his eyes and returning to the darkness. But adjustment to the light, though disturbing for a while, is much better. So it is with the light of new-found truths which suddenly shines upon cherished beliefs which were conceived and nourished in spiritual darkness. It is much better to adjust to the light. This is in harmony with the teaching of the beloved apostle John:

> "God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." 1 John 1:5-7

This book presents abundant and conclusive evidence, drawn from the historic records of the Bible and supported by writings of the church fathers of the earliest centuries of our era, to show that Mary, the mother of Jesus, bore sons and daughters to her husband Joseph. The evidence is presented systematically and is carefully documented so that the reader will be able to verify the statements and conclusions by consulting the original sources.

From the evidence presented the reader will come to understand why there was no cult of Mary in the writings, doctrines, and worship of the holy, apostolic, Christian church of the first two centuries. He will also understand why, for that church, the center and circumference and the very essence of Christianity was one person alone: Jesus Christ, Son of God, Saviour.

THE FREEDOM TO READ, TO THINK, AND TO DECIDE

Books that examine the historicity and validity of some accepted beliefs and traditions are labeled "objectionable" by persons who seek to control the thoughts and actions of others. This book makes a critical study of the teachings of the apostles and early Christians on the subject of Mary, the mother of Jesus, and her children by her husband Joseph. These teachings are found to be contrary to some accepted beliefs and traditions. Since the freedom of many to read this book may be challenged, it seems relevant to precede our study of "Veritas and the Virgin" by a few serious words about the right and duty of all persons to read freely and to inform themselves on all important subjects.

Each person should know for himself. One cannot afford to let another do the knowing for him in the serious matter of the soul's eternal welfare. One cannot know for himself unless he is free to read, free to read anything on any subject, free to inquire, free to think and to decide independently. The information which he needs must also be made available to him.

Back in the sixteenth and seventeenth centuries the free and the captive minds were in marked contrast. Fénelon (1651-1715), a prominent ecclesiastic and writer of that period, wrote about these two types:

> "All of the new sects, following their fundamental principle, cry to him (i.e. to the ignorant man): Read, reason, decide. The only ancient Church says to him: Do not reason, do not decide, content yourself with being docile and humble. . . . The ignorant man does not need either book or reasoning in order to find the true Church: with eyes closed, he knows with certainty that all those who want to make him a judge are false, and

that there is only one (the church) that can be true, which tells him to humbly believe. Instead of books and reasoning, he needs only his impotence and the goodness of God to reject a flattering seduction, and to remain in humble docility. He needs only his well-felt ignorance in order to decide. This ignorance becomes for him an infallible science. The more he is ignorant, the more his ignorance makes him feel the absurdity of the sects which want to raise him up as a judge of that which he can not examine. On the other hand the learned men themselves have an infinite need to be humble, and to feel their incapacity. Because of reasoning, they are even more in doubt than the ignorant; they dispute endlessly among themselves, and they stubbornly hold the most absurd opinions. They have as much need, therefore, as the most simple people, for a supreme authority that may bring down their presumption, that will correct their prejudices, that will end their disputes, that will settle their uncertainties, that will bring harmony among them, and that will reunite them with the multitude. Where shall we find this authority superior to all reasoning? It cannot be among any of the sects which are formed only by making men reason, and by making them judges of the Scriptures above the Church. It can be found only in that ancient Church which is called Catholic. What is more simple, more brief, more proportioned to the weakness of the mind (l'esprit) of the people, than a decision by which each one needs only to feel his ignorance, and by which one does not want to attempt the impossible. Reject a discussion which is visibly impossible and a presumption which is ridiculous; and you are a Catholic (vous voilà catholique). Fénelon, Oeuvres De Fénelon; Paris: Dufour et Cie, Berquet, Boiste Fils Ainé, 1826. Vol. 2:474-476.

Many, many centuries before Fénelon, almost back to

the time of the apostles, Tertullian (A.D. 155-222) wrote an apology for Christianity in which he opposed the advocates of satisfied ignorance. Tertullian tried to convince the pagans of his time that ignorance was wrong, that they should not close their minds to the new teachings of the Christians, that they should not be content to remain in ignorance of the light and life found in Jesus Christ. Paradoxically, the very thing that Tertullian condemned in the second and third centuries Fénelon advocated in the seventeenth century. Fénelon instructed his parishioners that they should be content in their ignorance of the Word of God, the Christian doctrine that was being revived in his time. Tertullian's answer to the pagan principle of satisfied ignorance is an excellent answer to Fénelon:

> "For what is more unfair than to hate a thing of which you know nothing, even though it deserves to be hated? Hatred is only merited when it is known to be merited. . . . They must not allow any truer suspicions to cross their minds; they have no desire to make closer trial. Here alone the curiosity of human nature slumbers. They like to be ignorant, though to others the knowledge has been bliss. . . . Because they already dislike, they want to know no more." (Apology ch. 1:17, 18)
>
> "You love to be ignorant of what other men rejoice to have discovered; you would rather not know it, because you now cherish your hatred as if you were aware that, (with the knowledge) your hatred would certainly come to an end." (Ad Nationes Bk. 1, ch. 1:109)
>
> "Learn what that is which you accuse in us, and you will accuse no longer. . . . Condemn that truth if you have the heart, but only after you have examined it; and approve the error still, if you are so minded, only first explore it." (Ib. Bk. 1, ch. 20:128)

(For more on this subject by Tertullian, and complete

"OUR LADY OF BETHLEHEM."

By the seventeenth century Spanish artist Alonso Cano. The title (below) and the description (above) are in Spanish: "Nuestra Señora de Belem, concebida sin pecado." The English translation is: "Our Lady of Bethlehem, conceived without sin." The Spanish word "concebida" (conceived) is in the feminine gender and has reference to Mary. The artist was influenced by the popular, though un-Biblical, tradition of "the immaculate conception of Mary."

To conform to the teachings of the New Testament, the description "conceived without sin" should be applied only to Jesus, and not to Mary, nor to any other descendant of Adam.

"There is none righteous, no NOT ONE." (Rom. 3:10)

"Thus all, WITHOUT ONE EXECEPTION, were dead in sins, whether original or voluntary." (St. Augustine.)

"The flesh of the Virgin was conceived in original sin." (St. Thomas Aquinas.)

See page 30

SIN PECAD CONCEBIDA
NA SENA DE BELEM

references, see The early church Fathers, Tertullian, in this book.)

But what do the conflicting opinions of Tertullian and Fénelon, and others, have to do with us who live in the "enlightened" twentieth century? They have more to do with us, perhaps, than you think. Those persons who have a knowledge of the background of the second world war, in our own twentieth century, will realize that dictators, through the centuries of history, have tried to control people by limiting the information which they permitted them to have, and by keeping them in ignorance of facts which they did not want them to know.

Nations have progressed greatly since the seventeenth century. The acquisition and dissemination of knowledge have vastly increased. But the advocates of censorship, of thought control through ignorance, still exist, and are found in the United States of America. In our country today attempts are frequently made to suppress helpful, and informative books and magazines. This may happen to the book you are now reading. The following excerpts from the pamphlet "The Freedom to Read," "A statement prepared by the Westchester Conference of the American Library Association and the American Book Publishers Council," (May 2, and 3, 1953) emphasizes the growing peril to our cherished freedoms:

> "The Freedom to Read is essential to our democracy. It is under attack. Private groups and public authorities in various parts of the country are working to remove books from sale, to censor textbooks, to label "controversial" books, to distribute lists of "objectionable" books or authors, and to purge libraries. These apparently rise from a view that our national tradition of free expression is no longer valid; that censorship and suppression are needed to avoid the subversion of politics and the corruption of morals. We as citizens de-

voted to the use of books and as librarians and publishers responsible for disseminating them, wish to assert the public interest in the preservation of the freedom to read."

"We are deeply concerned about these attempts at suppression. Most such attempts rest on a denial of the fundamental premise of democracy: that the ordinary citizen, by exercising his critical judgment, will accept the good and reject the bad. The censors, public and private, assume that they should determine what is good and what is bad for their fellow-citizens. . . ."

"We are aware, of course, that books are not alone in being subjected to efforts at suppression. We are aware that these efforts are related to a larger pattern of pressures being brought against education, the press, films, radio, and television. The shadow of fear cast by these pressures leads, we suspect, to an even larger voluntary curtailment of expression by those who seek to avoid controversy. . . ."

"Freedom keeps open the path of novel and creative solutions, and enables change to come by choice. Every silencing of a heresy, every enforcement of an orthodoxy, diminishes the toughness and resilience of our society and leaves it the less able to deal with stress. . . ."

"The power of a democratic system to adapt to change is vastly strengthened by the freedom of its citizens to choose widely from among conflicting opinions offered freely to them. . . ."

"The people should have the freedom to read and consider a broader range of ideas than those that may be held by any single librarian or publisher or government or church. It is wrong that what one man can read should be confined to what another thinks proper." (The full text of this article may be obtained from: American Library Association, 50 East Huron St., Chi-

cago 11, Illinois, or American Book Publishers Council, 2 West 46th St., New York 36, New York.)

Over two hundred years ago Enrique Flórez (1702-1773) began to publish his monumental work "España Sagrada," the ecclesiastical history of Spain. In the following quotation from that work Flórez gives a pattern of problems which he confronted in attempting to write the religious history of Spain.

> "What blame have we, who write today, that others preceded us who did not know, or perverted, ancient things? What influence have we had that, adding themselves to these, many others who did not know how to distinguish between the precious and the vile, should bring error to our day protected by so many? If perchance some building, though it may seem good to many, has an insecure foundation, should it not be torn down? If our ancestors had built upon solid foundations we should not have to tear down today. The good faith with which the majority have proceeded, who believed that when one wrote such and such a thing he must have seen it in some more ancient document, has caused the damage that today facts are found to be veiled by a cloak of tradition, or at least classified as ancient. This is because some have adopted the carelessness, the ignorance, or perhaps the bad faith, of others. It is as easy to yield to the statement of another, who preceded one by three or four centuries, as it is difficult for one to examine whether there is something to be considered against it, or whether the author shows exactness in what he said about points very remote from his day, since this requires that one go to the original sources, which is not done without bothersome effort, to which few are willing to subject themselves. But it is imperative that some devote themselves to the examination, because in authors where one finds the first mention of

> some things, there are other things so clearly false that they reveal the low culture of their time. Truth is of such a nature that it can be opposed or unknown for a long time, but never overcome. In accordance with this fact you will find here many things refuted which, being without foundation, are found in peaceful possession. You will also find some which, being truly creditable, were not known or strengthened because they could not be discovered without rummaging through what the ancients wrote, and the moderns did not have a mind for this."
>
> (Fr. Enrique Flórez—España Sagrada, Madrid, 1778. Vol. IX, pp. 3-4 of Prolog.)

There is a striking similarity between the problems cited in this statement and those encountered in the preparation of this work on "Veritas and the Virgin, or Jesus the Son of God and the children of Joseph and Mary." Note these points of similarity:

1. Flórez found the perversion of ancient things. Similarly the simple history of Joseph and Mary has been progressively perverted through the centuries to our own time.

2. Flórez found errors brought to his day protected by many. Errors concerning the family of Joseph and Mary are sheltered by strong international organizations today.

3. Flórez was of the opinion that these errors should be destroyed, because they were founded on falsehoods, even though accepted by many as truth. The numerous errors about Mary which serve as a foundation for much religious belief and practice today should also be discarded and for the same reason.

4. Flórez found much of the true and historic to be veiled by a cloak of tradition. This was due partly to the fact that it was easier to accept a tradition than to investigate its

historicity. Today the true facts about Mary and her children are "found to be veiled by a cloak of tradition."

5. Flórez felt that, for the sake of truth, some should undertake the laborious task of inquiry and investigation. The purpose of this inquiry into the facts concerning the historic Mary of the gospels has been for the sake of truth.

6. Flórez found many truths that had been either opposed or unknown for a long time. This is certainly true regarding the gospel record of Joseph and Mary.

7. Flórez warned that things long accepted by many would be shown, by his history, to be without foundation. The acceptance of the Mary of history will mean that many will have to give up long-accepted beliefs. But error does not become truth by aging; and it is better to hold to the truth.

The reader of this book who has reached this point is urged to continue to the end. Ponder again these lines from the above quotations:

Enrique Flórez: "You will find here many things refuted, which, being without foundation, are found in peaceful possession."

American Library Association: "The people should have the freedom to read and consider a broader range of ideas than those that may be held by any single librarian or publisher or government or church."

Tertullian: "Condemn that truth if you have the heart, but only after you have examined it; and approve the error still, if you are so minded, only first explore it."

THE PLANT OF TRADITION

Tradition, the transmission of knowledge, doctrines, opinions, customs, etc., originally by word of mouth, may be true or false. It may conform to the historic facts, or may depart from them so much as to bear slight resemblance, or no resemblance at all, to the fact or event which gave it birth. Tradition tends to alter and transform the facts.

Mary, the mother of Jesus, has been greatly misrepresented by false tradition. The inspired writers of the New Testament, in writing of the life and works of Jesus Christ, and of the beginnings and teachings of His church, recorded simply, and in sufficient detail, the facts we need to know about Mary and the part she had in the first advent of the Son of God. Traditions about Mary, to belong to the deposit of Christian faith, to be valid, must be in full agreement with the historic record of the New Testament. Perhaps on no other subject in the holy scriptures has there been such a marked deviation from the known and recorded facts. Such is the pernicious power of tradition.

During the ministry of our Lord he dealt with the problem of false tradition. Much false tradition had been accepted by the highest religious authorities of his time as a true and valid deposit of the Jewish faith. Members of the ancient and honorable body of Pharisees noticed that the disciples of Jesus seemed not to respect the sacred traditions. "And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?" Mark 7:5.

> "And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,
>
> This people honoreth me with their lips,
> But their heart is far from me.

But in vain do they worship me,
Teaching as their doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition . . . making void the word of God by your tradition." Mark 7:6-9, 13.

To speak against sacred tradition in this way seemed rather severe, even to the disciples:

"Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit."

Matt. 15:12-14.

Thus our Lord gave the divine viewpoint on the plant of tradition. He also predicted the sad end of this tradition, of those who teach it, and of those who follow it.

A member of this honored body of Pharisees, the learned Paul, tells of being misled by sacred tradition:

"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers."

Galatians 1:11-14

Paul and Silas preached the gospel to the people of Beroea. They were commended for following the rule which

should guide all of us with respect to traditions:

> "They received the word with all readiness of mind, examining the scriptures daily, whether these things were so." The Acts 17:11.

THE ORIGIN OF FALSE TRADITION

The church historian Eusebius (died about 340 A.D.) quotes Hegesippus (d. about 175 A.D.) on the beginnings of false teachings. After quoting the latter on the death of Simon the son of Clopas "the son of the Lord's uncle," in the time of Atticus (A.D. 106, 107), Eusebius states:

> "Besides this the same writer, explaining the events of these times, adds that until then the church remained a pure and uncorrupted virgin, for those who attempted to corrupt the healthful rule of the Saviour's preaching, if they existed at all, lurked in obscure darkness. But when the sacred band of the Apostles and the generation of those to whom it had been vouchsafed to hear with their own ears the divine wisdom had reached the several ends of their lives, then the federation of godless error took its beginning through the deceit of false teachers who, seeing that none of the Apostles still remained, barefacedly tried against the preaching of the truth the counter proclamation of 'knowledge falsely so-called'." (Eusebius, The Ecclesiastical History, With an English translation by Kirsopp Lake, Harvard University Press, London, Wm. Heienmann Ltd. 1949 in two volumes. Vol. 1, pg. 277.)

According to Hegesippus, false tradition, false teaching, began in strength after the death of the personal witnesses, those who had seen and heard our Lord. The "federation of godless error" took full advantage of the death of the witnesses, to invent "knowledge." Since this small beginning tradition has filled many, many volumes.

Cyprian, another of the early church writers (A.D.

200-258) gives words of warning against those who proclaim false traditions:

> "The Lord warns us in His gospel saying, "Ye reject the commandment of God, that ye may establish your own tradition." Let them who reject the commandment of God and endeavour to keep their own tradition be bravely and firmly rejected by you."
>
> "Avoid the wolves who separate the sheep from the shepherd, avoid the envenomed tongue of the devil, who from the beginning of the world, always deceitful and lying, lies that he may deceive, cajoles that he may injure, promises good that he may give evil, promises life that he may put to death." (Ante-Nicene Fathers, Amer. reprint of Edinburgh edition, by A. Cleveland Coxe, Buffalo: The Christian Literature Publishing Co. 1887, vol. V. Epistle 39 pg. 318.)

It would indeed be exhausting, and would fill many volumes, to trace and record the "exhaustive development" of dogma and doctrine from their early beginning in false tradition. Fortunately for us we do not need to know the number of years, or centuries, a tradition has been held, nor the number and character of the people who held it, in order to know whether it is true or false. The apostolic interpretation of Christianity, the New Testament, provides the answers. If the teaching of the New Testament is contrary to a tradition then that tradition is a plant which the "heavenly Father planted not."

Four important branches of this plant of tradition have supplanted the historic Mary of the gospels in many places. These are:

The doctrine of the immaculate conception of Mary.
The doctrine of the perpetual virginity of Mary.
The doctrine of the bodily assumption of Mary.
The doctrine of Mary as mediatrix.

These branches began as tender sprouts centuries after the death of the apostolic witnesses. Nurtured by paganism they grew rapidly and attained massive strength in the dark ages of Europe. Today they support a ponderous cult of a Mary of fiction unknown to the apostolic Christian church. These four doctrines of tradition are compared and contrasted below with the historic accounts of the gospel writers.

TRUTH AND TRADITION ABOUT THE IMMACULATE CONCEPTION OF MARY

New Testament	*Tradition*
"They are all under sin, as it is written, There is none righteous, no, NOT ONE." (Rom. 3:9, 19.)	The virgin Mary was different from others in that she was preserved from original sin.
"For all have sinned, and fall short of the glory of God." (Rom. 3:23)	
"Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:12)	

The above scriptures are sufficiently conclusive on the subject. But there is further evidence from the lips and acts of Mary herself. It should be noted, in the first place, that the annunciation by the angel to Mary made it clear that Jesus alone was to be the Saviour-redeemer. "Thou shalt call his name Jesus; for it is HE that shall save his people from their sins." (Matt. 1:21) Only sinners need a Saviour. Mary included herself among those having this need:

"My spirit hath rejoiced in God my Saviour." (Luke 1:46)

"They brought him (Jesus) to Jerusalem, to present him to the Lord; "As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord; And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons." (Luke 2:22-24)

This offering by Mary was a personal "sin offering" for her ceremonial atonement in compliance with the Mosiac law:

"And if she be not able to bring a lamb, then she shall bring two turtle-doves, or two young pigeons; the one for the burnt offering, and the other FOR A SIN OFFERING: and the priest shall make an atonement for her, and she shall be clean." (Leviticus 12:8)

Tertullian (A.D. 145-220) is in harmony with the New Testament writers in teaching that Mary differed in no respect from her ancestors in the fallen Adamic line.

"So that it is now a well-known fact that the flesh of Christ is inseparable, not merely from Mary, but also from David through Mary, and from Jesse through David." Tertullian, Ante-Nicene Fathers Vol. III, pg. 540, xxi.

"With a nature issuing from such fountal sources, and an order gradually descending to the birth of Christ, what else have we here described than the very flesh of Abraham and of David conveying itself down, step by step, to the very virgin, and at last introducing Christ." Ib. xxii pg. 540.

"Well, then, the characteristics which we have enumerated are so many proofs that His was an earthly flesh, as ours is; but anything new or anything strange I do not discover." Ib. ix, pg. 530.

"Whence we also affirm that there was in Christ the same flesh as that whose nature in man is sinful. In

the flesh, therefore, we say that sin has been abolished, because in Christ that same flesh is maintained without sin, which in man was not maintained without sin." Ib. xv, 535.

"For in putting on our flesh, HE MADE IT HIS OWN; and in making it His own, He made it sinless." Ib. xvi, 536.

St. Augustine (354-430 A.D.), one of the most highly respected of the Latin church fathers, taught that Mary was not an exception but, like others of her generation, was a sinner:

"Therefore all are dead, and He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again (a quotation from 2 Cor. 5:14, 15). Thus all, WITHOUT ONE EXCEPTION, were dead in sins, whether original or voluntary sins, sins of ignorance or sins committed against knowledge; and for all the dead there died the one only person who lived, that is, who had no sin whatever." (Nicene and Post Nicene Fathers, Philip Schaff ed. The Christian Literature Co. Buffalo, 1887, Vol. II, St. Augustine, The City of God, VI, p. 425).

"Mary who was of Adam died for sin; Adam died for sin, and the flesh of the Lord, which was of Mary, died to put away sin." (Ib. vol. VIII, 1888, St. Augustine, Exposition on Book of Psalms, Psalm XXXV, p. 83.)

St. Thomas Aquinas (c1227-1274 A.D.), a Dominican, who ranks with Augustine for his influence on the theological thought of the Western church, likewise taught that Mary "was conceived in original sin."

"These defects are contracted through sin, according to Romans 5:12. By one man sin entered into this world, and by sin death. Now sin had no place in Christ. Therefore Christ did not contract these defects. . . .

"The flesh of the Virgin was conceived in original sin,

and therefore contracted these defects." (Summa Part III, Question 14, Article 3.)

The New Testament writers recognize only one immaculate person descended from Adam according to the flesh. That person was our Lord Jesus Christ.

> "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb WITHOUT SPOT, even the blood of Christ." 1 Pet. 1:18, 19. Vulgate: "Sed pretioso sanguine quasi agni IMMACULATI CHRISTI et incontaminati."

If Mary had differed from others in being preserved from original sin, she would have been an important exception. Had this been true our Lord and his disciples would certainly have known about it, and it would have appeared in the New Testament. The teaching, to the contrary, is that she was CLEANSED from her sin, like others, through faith in the redeeming blood of the IMMACULATE ONE, even Jesus Christ, as stated above by Peter.

TRUTH AND TRADITION ABOUT THE PERPETUAL VIRGINITY OF MARY

New Testament	*Tradition*
Mary lived a normal married life with her husband Joseph after the birth of Jesus. Consequently her virginity lasted no more than a few months from the time of the annunciation.	Mary remained a virgin after the birth of Jesus. She did not have the normal sexual relations with her husband Joseph. Jesus was her only child.
Joseph and Mary were living together twelve years after the birth of Jesus.	
"And when he was twelve years old, they went up to Jerusalem after the custom	

THE CORONATION of MARY by the TRINITY.

"This simple, and altogether typical representation of the Virgin, crowned by the Trinity in human form, is from a French carving of the fifteenth century. . . The eternal Father wears, as is usual, the triple tiara, the Son has the cross and crown of thorns, and the Holy Ghost is distinguished by the dove on his hand. All three sustain the crown over the head of the kneeling Virgin, whose train is supported by two angels." (Mrs. Jameson, "Legends of the Madonna.")

The traditions that there was an assumption of Mary, and that it was followed by her crowning in heaven, are utterly foreign to the historic record of the gospels.

This etching illustrates the preposterous extremes to which tradition may go when unchecked and unguided by the Sacred Scriptures.

14 Coronation. (Ancient French Carving.)

of the feast." (Luke 2:42) The brothers (half-brothers) of Jesus are listed in Matthew 13:54-57 as James, Joseph (also known as Joses, (Mark 6:3, 4) Simon, and Judas. His sisters are also mentioned.

Below, under the heading "Choice of Words," conclusive evidence is presented to establish the fact that these brothers and sisters of Jesus were born of his mother Mary.

Further evidence from the gospels is given below in the study of "Mary the virgin" in "The Three Periods in the Life of Mary."

TRUTH AND TRADITION ABOUT THE ASSUMPTION, OR RESURRECTION OF MARY

This plant of tradition reached full bloom only a few years ago, when it became a dogma.

After Acts 1:14, where Mary and some of her children are mentioned, along with others, she is not mentioned again in the New Testament, except in a few indirect references such as the reference to the fact that Christ was "born of a woman."

If Mary, as well as Jesus, experienced a bodily resurrection, or assumption, it was an important and significant event. If any persons had known of such an event the apostles would have been those persons. If it had happened they would have told us.

At no place in the New Testament is Mary said to have experienced a resurrection or assumption of her body.

We do not know when Mary died. Tradition places her death at A.D. 44, eleven years after the crucifixion, or A.D. 48, or at A.D. 63. If it occurred in 44 or 48 A.D. then all of the books of the New Testament were written after her death. Yet, as we have seen, there is no mention in any of them of an assumption of Mary. If her death occurred in the year 63 A.D. a number of the epistles, and the writings of the apostle John, were written after her death. These do not mention her assumption.

It will be recalled that our Lord committed Mary, his mother, to the care of the apostle John at the time of the crucifixion. John, certainly, would have known of the assumption of Mary if it had happened. Scholars place the writings of John at 90 A.D. The Revelation, ascribed to him, was probably written A.D. 95. The silence of John on this subject in the gospel which bears his name, and in his epistles, is conclusive evidence that there was no assumption of the body of Mary. It can be reasonably supposed that faithful John was loyal to his trust. Her dead body had been entombed by him decades before he wrote his gospel. The fact that John and the other apostles make no mention, or even intimation, of the assumption of the body of Mary is sufficient evidence that it did not happen. All of the great bulk of tradition which rose, centuries later, to claim that there was an assumption of her body, has no weight whatever against the silence, on this subject, of those who were there, who knew all of the essential facts, and recorded them for our instruction.

MARY AS MEDIATRIX

New Testament	*Tradition*
"For there is one God, one mediator also between God and men, himself man, Christ Jesus." 1 Tim. 2:5 Vulgate: "Unus enim Deus, unus et mediator Dei et hominum, homo Christus Jesus." 1 Tim. 2:5 "He (Jesus) is the mediator of a new covenant." Heb. 9:15 "But ye are come to . . . Jesus the mediator of a new covenant." Heb. 12:24 "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." Jn. 14:6 "Pray to thy Father in secret." "Your Father knoweth what things ye have need of. . . . Pray ye: Our Father who art in heaven." Matt. 6:6, 8, 9	This aspect of the plant of tradition has grown to great proportions. Mary, the tender and loving mother, is close to her Son, who will not deny her requests. Mary mediates between mankind and her Son. Prayers may, and should, be directed to her. In view of the justice and grandeur of God it is natural for one to approach the Father and Son through Mary.

The writers of the New Testament make numerous references to prayer. They give instructions about prayer. There are examples of prayer. In all cases prayer is made directly to the Father. The Christian approach is through our Lord Jesus Christ, in His name and by his merits. No other mediator or mediatrix is even suggested. Our Lord's personal interest in man, his understanding of him and of his needs, his love for him, even unto death, are so convincingly presented in word and in deed, that he becomes, to those who know him, the mediator beyond comparison. No other is needed. No other is wanted. No other is possible.

"God so loved the world that he gave his only begotten Son." John 3:16.

"The Son of God, who loved me, and gave himself up for me." Gal. 2:20.

"All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:27-30.

"Then there were brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not to come unto me."

Matt. 19:13, 14

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

"If ye shall ask anything in my name, that will I do, that the Father may be glorified in the Son."

John 14:13

"In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." John 14:1-3.

In the above verses we see the kind of God and Mediator with whom we have to deal. The Christian is made a son of God, is placed on intimate terms with the Father and the Son, and is given all the benefits and privileges of the sons of God. The only Mediator we have could be no better. Our

mediator Jesus Christ welcomes us. HE is unlimited in wisdom and power.

During the earthly life of our Lord, Mary his mother made several attempts to mediate, or to influence him in his public ministry. There is good instruction in the following examples:

> "There was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you do it." . . . "This beginning of his signs did Jesus in Cana of Galilee." John 2:1-5, 11.

This attempt at intercession resulted in a rebuke to Mary, and in some good advice from her to the servants, advice that we would do well to heed today: "Whatsoever he saith unto you, do it." Read the New Testament for the things he said. This event also dates the beginning of the working of miracles, or signs, by our Lord. From this we learn that the numerous traditions about earlier signs and wonders wrought by Jesus, as in his childhood, are false.

In our next example of Mary's attempt to influence Jesus he was ministering to the multitudes in Galilee.

> "While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in

heaven, he is my brother and sister, and mother."
(Matt. 12:46-50)

The result of this untimely interruption, and attempt to influence our Lord, also met with a rebuke. The lesson was also given that the relationships which Jesus came to establish are not on the physical level of blood-relationships, but on a new spiritual level, on which all of his disciples have the nearness of "brother, and sister, and mother." The plant of tradition experienced tremendous growth on the level of blood relationship between Jesus and his mother. If the real Mary, with her other children, the brothers and sisters of Jesus, had been made known, much error would have been avoided. Even now a clear understanding of the above picture will cause many to join the group to which the outstretched hand of our Lord pointed. They will become his "brother, and sister, and mother."

The next example gives a convincing answer to the tradition that Mary is a mediatrix whose intercessory aid should be sought:

> The crucifixion scene: "And there were also two others, malefactors, led with him to be put to death." (Luke 23:32) "Now there stood by the cross of Jesus his mother." (Jn. 19:25) "And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise."
> Luke 23:39-43

According to tradition this was precisely the kind of

situation in which the tender mediatrix Mary would intercede with her Son in behalf of the weak and dying, but penitent, thief. The facts are these:

1. The penitent thief did not ask Mary to intercede for him.
2. Mary did not speak comfort to the penitent thief, saying that she would intercede with her Son.
3. Mary did not speak to her Son asking him to be mericful to the penitent man.

   This in no way reflects against Mary. She must have learned by then the greatness and compassion of the Son of God, who did always the will of his Father. Likewise she must have learned her own impotence. The wave of Jesus' hand toward his disciples as he said: "Behold, my mother and my brethren!" (Mt. 12:48, 49), must have taught her humility.

4. The penitent thief made his request directly to the Son of God.
5. The Mediator between God and man responded to the faith of the supplicant with comfort and salvation. What tender compassion!: "With ME, in Paradise."

This, according to the record, was the outstanding instance in the life of Mary when she was in a position to hear a request to mediate. If the traditions about her as mediatrix were true, this was the time for the request to be made to her, and for her to answer. Mary had the limitations common to mankind. Since only God has the attributes of omniscience (all knowledge), omnipotence, (all power), and omnipresence (power to be in all places at the same time) Mary could not hear the millions of prayers uttered in her name, and she does not, because we know, from the teaching and practice of the apostles, that our Lord Jesus Christ is the Christian's only Mediator.

"WHO IS THIS?"

Herod, king of Judea, hearing of the mighty works of Jesus, asked the question "Who is this?" Others also from among the leaders and common people asked the same question.

It is noteworthy that this question was asked about the second of only two men of the human race who had had no human father. The other man was the first Adam. Unusual events preceded and followed the birth of that person about whom Herod inquired. An angel had been sent by the great God of heaven to a virgin named Mary and the angel had told her that she would conceive by the Holy Spirit and bear a son. When the child was born heavenly hosts celebrated the event in song. Was it the son or the mother who was unusual, or were both unusual? The sacred text provides the answer.

As though to emphasize the importance of the answer to this question, asked by many people, Jesus raised the question about himself: "Whose Son is he?" What recognition, consideration, or importance were given to Mary the mother by the many who answered?

The persons in the New Testament who expressed an answer to the question may be divided into two general groups: Those who expressed an opinion based on conviction. And those who doubted, disbelieved, or questioned his identity.

1. Those who spoke from knowledge or conviction.

God, the Father.

"And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet,

saying, Out of Egypt did I call my son." Matt. 2:14, 15 and Hosea 11:1.
"And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:17.
Five times in the gospels God calls Jesus "my Son."

Jesus. "For God sent not the Son into the world to judge the world; but that the world should be saved through him." John 3:17.
"I said, I am the Son of God." John 10:36.
Some 26 times in the gospels and once in the Revelation Jesus speaks of himself as the Son of God.
He refers to himself as "Son of man" about 73 times.
Jesus uses the word "son," in connection with his mother Mary, once: "Woman, behold thy son." (John 19:26.) Jesus spoke these words from the cross to indicate that John, who was standing by her side, should care for her. Mary was married to Joseph about 28 or 29 years before this time and she is presumed to have been a widow at the time of the crucifixion.

Angels. "Wherefore also the holy thing which is begotten shall be called the Son of God." Luke 1:35

John the Baptist. "This is the Son of God. John 1:34

Disciples of Jesus. In the gospels they refer to Jesus as the Son of God seven times. Matthew in the geneological table (ch. 1) calls him "Son of David." Luke, in his geneological table

(ch. 3) says: "being the son (as was supposed) of Joseph."

Roman soldiers. "Truly this was the Son of God." Matt. 27:54

Demons. "What have we to do with thee, Jesus, thou Son of God?" Matt. 8:29

"And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God." Mark 3:11

People. In the gospels the people, who have not become his disciples, call him "son of David" ten times; "son of Joseph," four times; "son of Mary," once. In all other cases, in the gospels, except in the geneological tables referred to above, the word "son" is used of Jesus as "Son of God," or "Son of man."

2. Those who disbelieved or questioned.

Satan. "If thou be the Son of God." Matt. 4:6 Satan's questioning cannot be called either ignorance or disbelief. He, like his subordinates, the demons, doubtless knew that Jesus Christ was the Son of God.

High Priest & others. "Art thou then the Son of God?" Luke 22:70

People at crucifixion. "If thou be the Son of God?" Matt. 27:40

"He said, I am the Son of God." Matt. 27:43

In the rest of the New Testament, the Acts and the Epistles, the word "Son," with reference to Jesus, is used as follows:

Acts. Jesus is called the "Son of God":
Once, by Peter.
Once, by the Ethiopian Eunuch.
Twice, by Paul.

Jesus is called the "Son of man."
Once, by Stephen.

Epistles. Jesus is called the "Son of God"	No. of times
By Paul	28
By Peter	1
By John	25

In the Revelation, John twice speaks of seeing one "like unto a son of man." The references are commonly applied to Jesus.

In seeking references to the identity of Jesus in the New Testament we are struck by the fact that He was different: He was the eternal Son of God—he did not begin with Mary or in Bethlehem. His Father was God. He was a Son ages before Mary was born. We are also struck by the fact that Mary, by whom he was clothed in human form, was in no way unusual, or different from others. She had an unusual opportunity, a blessed one, one that the women descendants of David had coveted through the years, that of being the mother of the promised Messiah. The prophets had predicted that a woman, while still a virgin, would conceive a son to be known as "Immanuel" (God with us), Isaiah 7:14. He would be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" and he would rule "upon the throne of David." Isaiah 9:6, 7. When He came, there were many virgins in Israel who were descendants of David. Only one could give Him identity with mankind. The one chosen was called Mary. It took Mary many years to understand that this Jesus was "Immanuel," that he had dwelt with his Father before Abraham, before the beginning of her people Israel. Mary thought much about

the wonderful events surrounding this experience. She "kept all these sayings, pondering them in her heart." Luke 2:19. This may explain why, on the single occasion when she addressed Jesus intimately in the gospel records, she did not use the most common word for son, but called him "child." This was on the occasion when the family had gone to Jerusalem, to the feast of tabernacles, when Jesus was twelve years of age. They did not notice that he was missing from the family group until they had gone a day's journey, on the way back to Galilee. Joseph and his wife returned to Jerusalem where they found him in the temple disputing with the doctors of the law. "And when they saw him, they were astonished; and his mother said unto him, Son (teknon) why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing, And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house (or: "about my Father's business.")? And they understood not the saying which he spake unto them." Luke 2:48-50.

The Greek word "teknon" is the word commonly translated "child." This is the word used by the apostle Paul in addressing Timothy: "This charge I commit unto thee, my child Timothy." 1 Timothy 1:18. The Greek word used by Mary here for child is "teknon." The word commonly used for "son" is "Huios." This is the word used in the following examples: "Thou shalt bring forth a son (huios) and shalt call his name Jesus." Luke 1:31. "Teacher, I beseech thee to look upon my son (huios)." Luke 9:38. The angel Gabriel had told Mary: "The holy thing which is begotten shall be called the Son of God." Luke 1:35. Did Mary, by deliberate choice, prefer not to call Jesus my "son" (huios), but instead, my "child" (teknon)? Possibly so.

Why is it that, in all of the New Testament, there is so little mention made of Mary the mother of Jesus? Even in the historic narrative of his birth it is the one born, and not

the mother, who is the center of interest and attraction; all other persons and things seem secondary, or simply necessary in his service. After Acts 1:14, where Mary the mother of Jesus and others of her children, Jesus' brothers, are listed among the assembly of Jesus' disciples, Mary is not named again in the Acts or Epistles; in short, not mentioned again in the New Testament. Such indirect references as are given are general, establishing Jesus' identity with mankind. Examples: "But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law." Gal. 4:4, 5. "His Son, who was born of the seed of David according to the flesh." Rom. 1:3. "God, sending his own Son in the likeness of sinful flesh." Rom. 8:3.

The answer to the initial question (Who is this?) seems to be that the apostles, and early Christians, thought of Jesus as the "Word made flesh" John 1:14. The Son of God had identified himself with mankind. The thing that stood out was the fact of that identity and not the physical medium by whom God accomplished it. In harmony with this fact, Jesus describes himself in the gospels as "The Son of Man" over seventy times. On the purely human side, Mary, the medium by whom the "Word became flesh" seems almost an observer, in the background, and is soon lost from view, completely overshadowed by the person and ministry of the Son. The principle which explains this human side is found in 1 Cor. 1:29-31. "That no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

In all of the apostolic interpretation of Christianity, the New Testament, the above principle is seen. Note the following examples:

The annunciation. Luke 1.	"HE shall be great." "HE shall be called." "HE shall reign."
Message to shepherds. Luke 2.	"Tidings . . . to all people." "Unto you is born . . . a SAVIOUR." "Ye shall find the BABE." "They found Mary and Joseph, and the BABE." "They made known abroad the saying . . . told them concerning THIS CHILD."
Simeon in the temple. Luke 2.	"He should not see death, before he had seen the LORD'S CHRIST." "Then took he HIM up in his arms, and blessed God." "Mine eyes have seen THY SALVATION." "A LIGHT to lighten the Gentiles, and the GLORY of thy people Israel." "And Joseph and his mother marvelled at those things which were spoken of HIM." "THIS CHILD is set for the fall and rising . . . for a sign. (Yea, a sword shall pierce through thy own soul also.)"
Wise men from East. Matt. 2.	"Where is HE that is born?" "We have seen HIS star." "Lo the star went before till it came and stood over where THE YOUNG CHILD was." "They saw the young child with Mary his mother, and fell down, and worshipped HIM."

"They presented unto HIM gifts."

At the feast of tabernacles, Jerusalem. Murmurings about Jesus' identity.
John 7, 8.

"He is a good man."
"Not so."
"We know this man whence he is."
"This is of a truth the prophet."
"This is the Christ."
"Does the Christ come out of Galilee?"

Jesus:

"My teaching is not mine but HIS that sent me."
"I am not come of myself, but HE that sent me is true."
"I go unto HIM THAT SENT ME."
"I know whence I came and whither I go."
"The FATHER THAT SENT ME beareth witness of me." "If ye knew me ye would know MY FATHER also."
"I am from above."
"I am come forth and am come FROM GOD."
"Before Abraham was born, I AM."

"The Father."
John chs. 14, 15, 16, 17

In these four chapters Jesus has much to say about his FATHER. Isn't it strange that he says nothing about his mother? No, not if we consider the principle stated above.

ch. 14:8, 9

Philip: "Lord, show us the FATHER and it sufficeth us."

Jesus: "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen ME hath seen the FATHER."

The "triumphal entry." The multitudes:

Matt. 21

"Hosanna to the SON OF DAVID."
"Who is this?"
"The multitudes said": "This is THE PROPHET, JESUS, from Nazareth of Galilee."

Jesus proclaims a memorial of Mary.

Matt. 26
Mark 14
John 12

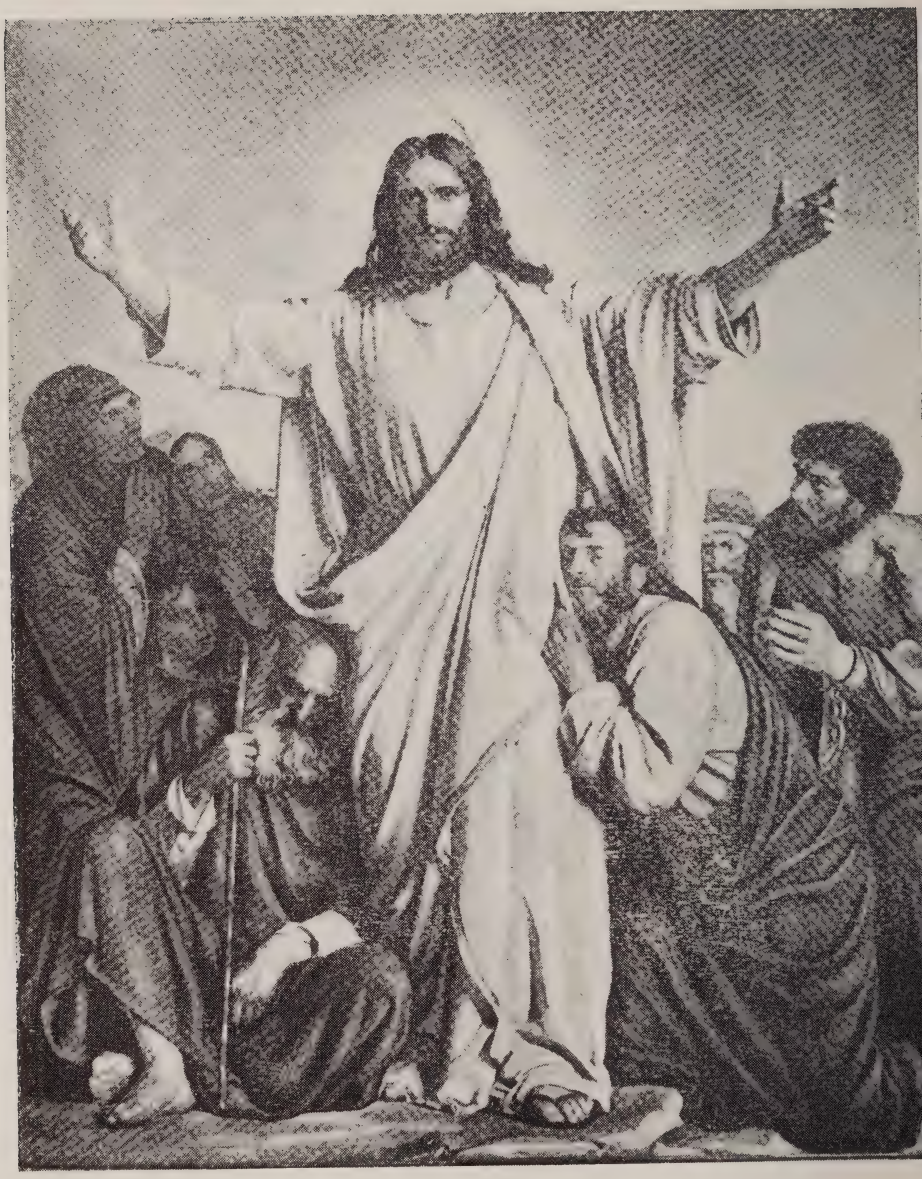
A memorial of Mary his mother?
No. A memorial of Mary the sister of Martha and of Lazarus.
"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."
Jesus: "She hath wrought a good work upon me. . . . For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for A MEMORIAL OF HER."
"Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment . . . and anointed the feet of Jesus."

Jesus appears to Mary, after his resurrection.

John 20
Mark 16

To Mary his mother? No. To Mary Magdalene.
"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons."

"But Mary stood without at the sepulchre weeping. . . . Jesus saith unto her, Mary . . . Touch me not; for I am not yet ascended to MY FATHER: but go to my brethren, and say unto them, I ascend unto MY FATHER and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."



"COME UNTO ME."

By the nineteenth century Danish artist Carl Bloch. It is called "Christus Consolater," and bears in the Danish language the blessed invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

This painting faithfully represents the Christ of the gospels, who not only said "Come unto me," but who also said "No one cometh unto the Father, but by me."

The marked contrast between this painting and the one reproduced on the opposite page, titled "The Virgin of Grace," is the contrast between truth and false tradition.

"THE VIRGIN OF GRACE."

Copied from the original by D. Valentin Cardera y Solano, Madrid, 1855.

The painting is dated about 1421 and is titled: "The Virgin of Grace." Seven noblemen of the order of Montesa on their knees implore her patronage. The order of "Santa María de Montesa" was approved by a bull of Pope John XXII, June 10, 1317

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CHOICE OF WORDS BY THE NEW TESTAMENT WRITERS

The apostle John, in his first epistle, chapter five, verse thirteen, wrote to the Christians: "These things have I written unto you, that ye may know." All of the writers of the New Testament chose their words carefully so as to give us exact information. Their choice of words to describe the events related to the birth and life of our Lord Jesus Christ, and to the members of the "Holy Family," is so precise and exact as to leave no room for doubt or conjecture. They wrote that we might know.

As we consider significant words and expressions used by the New Testament writers we should keep in mind several facts:

1. The writers knew Jesus, Joseph, Mary, and the children of Joseph and Mary, personally. They also knew personally the other persons about whom they wrote and they had access to the facts they gave. They were there.
2. These writers recorded and issued these facts, in the gospels and epistles, AFTER Joseph and Mary had lived their lives together and had completed their family. The children of Joseph and Mary had also matured to manhood and womanhood before the apostles wrote. They wrote in retrospect about completed events.
3. Their choice of words is so exact and careful that the fact that Joseph and Mary lived a normal wedded life together, after the birth of Jesus, and that Mary bore at least six children to Joseph, is indisputable and beyond debate or controversy.

I. *Monogenes.* This word is used in the New Testament with the meaning of only-born, or only-begotten. It is used of Jesus to show that he was the only-begotten of the Father. It is used of Isaac to show that he was the

only-begotten son of Abraham by Sarah. It is used of several other persons in the gospels to show that a son or daughter was the only one the parents had. It is NEVER used of Mary in connection with the birth of Jesus. The gospel writers could not have used this word in connection with the birth of Jesus by Mary without contradicting themselves elsewhere in the gospel record.

Luke, the physician-historian, uses the word "monogenes" (only-born) three times. We would expect a physician to be precise in his terminology with respect to childbirth.

(a) Luke 7:12. "Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow." The words "only son" is "monogenes." The expression here in the Latin Vulgate is: "filius unicus matris suae." The text leaves no doubt that the woman had no other son.

(b) Luke 8:41, 42. "He (Jairus) fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter . . . and she was dying."
The same Greek word *"monogenes"* is used here to indicate that Jairus had no other daughter. The Latin Vulgate here is "unica filia."

(c) Luke 9:38. "Teacher, I beseech thee to look upon my son, for he is mine only child." The use of "monogenes" here for "only child" makes it clear that the man had no other children. The Latin Vulgate is likewise clear: "filium meum quia unicus est mihi."

John is the only other of the four gospel writers to use "monogenes" to describe the child-parent relationship. He uses the word five times to show the relatonship of Jesus to his Father, God.

(a) "We beheld his glory, glory as of the only begot-

ten from the Father." Latin Vulgate: "unigeniti a patre." Jn. 1:14.

(b) Jn. 1:18. "The only begotten Son, who is in the bosom of the Father, he hath declared him." Vulgate: "unigenitus filius."

(c) Jn. 3:16. "God so loved the world that he gave his only begotten Son." Vulgate: Filium suum unigenitum."

(d) Jn. 3:18. "Because he hath not believed on the name of the only begotten Son of God." Vulgate: unigeniti Filii Dei."

(e) 1 John 4:9. "God hath sent his only begotten Son into the world." Vulgate: "Filium suum unigenitum."

Paul (ascribed to) Hebrews 11:17 "By faith Abraham, being tried, offered up Isaac . . . his only begotten son." Vulgate: "unigenitum."

It is significant that in the above instances where the word "monogenes" (only-born) is used in the New Testament, Jesus is referred to as the only-born of the Father; four other children are referred to as the only-born of their parents, but in all of the New Testament Jesus is never referred to as the only son of Mary.

II. *Prototokos.* This word means firstborn or first-begotten. It is used nine times in the New Testament, and invariably, in all cases, it is used to indicate a firstborn among others born later, or to be born.

(1) Matthew 1:25. "And (Joseph) knew her not till she had brought forth her firstborn son: and he called his name Jesus." Latin Vulgate: "Et non cognoscebat eam donec peperit filium suum primogenitum."

(2) Luke 2:7. "And she (Mary) brought forth her firstborn son." Vulgate: "filium suum primogenitum."

(3) Romans 8:29. "that he (Jesus) might be the first-

born among many brethren." Vulgate: "ut sit ipse primogenitus in multis fratribus."

(4) Colossians 1:15. (Jesus) "who is the image of the invisible God, the firstborn of all creation." Vulgate: "Qui est imago Dei invisibilis, primogenitus omnis creaturae."

(5) Colossians 1:18. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Vulgate: "qui est principium, primogenitus ex mortuis."

(6) Hebrews 1:6. "And again when he bringeth the firstborn into the world." Vulgate: "primogenitum in orbem terrae." In Hebrews 2:10 we have the sequel: "For it became him, for whom are all things, and through whom are all things, in bringing *many sons* unto glory, to make the author of their salvation perfect through suffering." Vulgate: "qui multos filios in gloriam adduxerat."

(7) Hebrews 11:28. "By faith he (Moses) kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them." The Vulgate has here: "ne qui vastabat primitiva tangeret eos." Translations from the Vulgate give "firstborn."

(8) Hebrews 12:22, 23. "But ye are come . . . to the general assembly and church of the firstborn." Vulgate: Ecclesiam primitivorum."

(9) Rev. 1:5. "Jesus Christ, who is the faithful witness, the firstborn of the dead." Vulgate: "primogenitus mortuorum."

We saw that Luke the physician, and others, used the term "only-born" to indicate an only child of others than Mary. The term was not used in connection with the birth

of Jesus to Mary. Luke the physician, and Matthew, do use the term "firstborn" in describing this birth.

The careful and correct choice of words by the apostolic historians is further illustrated in the account of the birth of John the Baptist. Luke, in the gospel which bears his name, tells us (ch. 1) that Zacharias and his wife Elisabeth "had no child, because that Elisabeth was barren, and they both were now well stricken in years." When an angel announced to Zacharias that his wife would bear a son to him he did not believe it, saying: "I am an old man, and my wife well stricken in years." But Elisabeth did bring forth a son: "Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son." (v. 57) (Vulgate: "et peperit filium."). John was the first and only son of Zacharias and Elisabeth. It is not stated by Luke that Elisabeth brought forth her "firstborn" as was said of the birth of Jesus to Mary. The reason is obvious. The New Testament writers use the word "prototokos" (firstborn) only to indicate a beginning, a "first," followed by others. It was in accord with the known and recorded facts to say that Mary brought forth her "firstborn." It would have been contrary to the known facts to have called John the "firstborn." John was not the first of others to follow. "She brought forth a son."

In passages cited above our Lord Jesus Christ is described as the "firstborn" in a relationship, by redemption, with earthly brethren who were to be "born again." Just as the "First Adam" (1 Cor. 15:45) was the beginning of what became a fallen race of mankind, so the "Last Adam," our Lord Jesus Christ, was the beginning of a new race of mankind. He was the "firstborn among many brethren." (Rom. 8:29) This was a spiritual relationship. In a physical, blood relationship, Jesus was the "firstborn" of Mary among at least six brothers and sisters. (Matt. 13:55)

III. *Heos.* This Greek word is commonly translated "till" or "until." In the gospels and epistles it is used to indicate the continuation of a state, circumstance, or situation, up to a stated time, event etc., when the situation is changed.

This word is used in Matthew 1:24, 25, "And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth her firstborn son: and he called his name Jesus." The Latin Vulgate here is: "Et non cognoscebat eam donec peperit filium suum primogenitum."

The natural and normal sense of the word "heos" (till) in verse twenty-five conveys the thought that Joseph and Mary did not have the normal marital, or conjugal, relationship until Jesus was born, and that the situation changed to normal after the birth of Jesus. This fact is fully substantiated in many other ways in the sacred text.

Similar uses of "heos" (till, until) could be taken at random to further illustrate, several will suffice:

(a) Matthew 2:9. "and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." The situation changed when the star reached the place "where the young child was."

(b) Matthew 2:14, 15. "And he (Joseph) arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod." The situation changed after the death of Herod. The angel had previously told Joseph: (v. 13) "flee into Egypt, and be thou there until I tell thee."

(c) Matthew 17:9. "Jesus commanded them, saying, Tell the vision (on the "mount of transfiguration") to no man, until the Son of man be risen from the dead."

Vulgate: "Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat." The situation changed after the resurrection. They no longer kept silent about the vision but talked about it and wrote about it.

IV. *Adelphos:* The feminine form is adelphe. These Greek words are translated "brother" and "sister" respectively, with their plurals "brethren" or "brothers," and "sisters."

The New Testament writers use adelphos (brother) to designate (a) One who has the same parents or parent. This is a limited family usage. In this sense the word is not used in the New Testament for a blood relationship more remote than that of persons born of the same parents or parent. The following texts illustrate this use of adelphos (brother):

1. "And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother." Matt. 4:21. The Latin Vulgate here gives "duos fratres" & "fratrem ejus."

2. "One of his disciples, Andrew, Simon Peter's brother." John 6:8.

The references which follow deal specifically with the brothers and sisters (half-brothers) of Jesus. These are the children of Mary, the mother of Jesus, by her husband Joseph.

3. "His brethren therefore said unto him (Jesus), Depart hence, and go into Judea." John 7:3. "For even his brethren did not believe on him." John 7:5.

4. "While he was yet speaking to the multitudes behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and

said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Matthew 12:46-50. Vulgate: "mater ejus et fratres." Here our Lord does not deny that these are his mother and brother in the sense of (a) above, but he shifts the emphasis to the spiritual sense of (c) below.

5. "And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us. . . . But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house." Matthew 13:54-57.

Vulgate: "Nonne hic est fabri filius? Nonne mater ejus dicitur Maria, et fratres ejus, Jacobus, et Joseph, et Simon, et Judas: Et sorores ejus, nonne omnes apud nos sunt? Unde ergo huic omnia ista? . . . Non est propheta sine honore nisi in patria sua et in domo sua." It appears from Mark 6:3, 4 that some called him "the carpenter, the son of Mary," also, that Joseph was known by some as Joses. Here is the full quotation: "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house." Mark here uses the word "adelphos" (brother) and another Greek

word "suggenes" (kin). This latter word is used by the New Testament writers for "relatives," a blood-relationship more remote than brothers. This word, "suggenes," will be treated later.

6. The Acts 1:14. "These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." Vulgate: "Maria matre Jesu, et fratribus ejus." From this reference it seems that the unbelieving children of Mary became believers in Jesus after his resurrection appearances.

7. Galatians 1:19. "But other of the apostles saw I none, save James the Lord's brother."

In all of the above references the Greek for brother is the word "adelphos."

(b) The Greek word "adelphos" (brother) is also used by the New Testament writers in a broad national sense in referring to the descendents of Abraham. It is in this sense that Paul (Rom. 4:16) refers to "Abraham, who is the father of us all."

Acts 13:26. "Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth." Paul, preaching the gospel to the Jews of Antioch, addresses them as brothers ("adelphos").

Acts 7:23. "But when he (Moses) was well nigh forty years old, it came into his heart to visit his brethren (adelphos) the children of Israel."

(c) The third use of the word "adelphos" (brother) by the writers of the New Testament is in a broad spiritual sense to indicate the relationship which exists among all persons who have been "born of the Spirit" (John 3:6), have been made "sons of God" (1 John 3:2) and so have God as their Father. This use of "adelphos" is very extensive. A few examples will suffice.

Colossians 1:2. "Paul . . . to the saints and faithful brethren in Christ that are at Colossae."
Ephesians 6:10. "Finally my brethren be strong in the Lord."
Philemon 1. "Timothy our brother; unto Philemon."
Acts 22:13. "Brother Saul, receive thy sight."
Matthew 12:49, 50. "And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

In each of these three uses of the word "adelphos" (brother) the basic principle is the same. In (a) there is the intimate family relationship in which Jesus, James, Joseph, Simon and Judas are "adelphos" (brothers) because they have the same parent—Mary. In (b) Paul calls the Jews of Antioch "adelphos" (brothers) because they are all sons of Abraham. In (c) Ananias calls Saul "adelphos" (brother) because God is their Father. These three uses of "adelphos" by the New Testament historians are not confused. The context makes clear whether the brother is of the same parent, of the same nation, or, spiritually brothers in Christ.

V. *Suggenes.* This word is translated "cousin" or "kinsman." It is used by the New Testament writers to indicate a blood relationship more remote than brother, ("adelphos"). The word "suggenes" is used for relatives who are not born of the same parents or parent. We have already seen that "adelphos" is used only of persons having the same parents or parent. Examples follow:

1. Luke 21:16. "But ye shall be delivered up even by parents, and brethren (adelphos) and kinsfolk (suggenes) and friends." Vulgate: "Trademini autem a parentibus, et fratribus, et cognatis, et amicis." This verse nicely illustrates the careful dis-

tinction made by the New Testament writers in referring, as above, to father and mother, brothers and sisters, relatives, and friends.

2. Luke 14:12. "And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, (adelphos) nor thy kinsmen (suggenes), nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee." Vulgate: "noli vocare amicos tuos, neque fratres tuos, neque cognatos."

3. Luke 1:36. "And, behold, thy cousin (suggenes) Elisabeth, she hath also conceived a son in her old age." Vulgate: "Et ecce Elisabeth cognata tua."

Since Mary and Elisabeth were relatives, and not born of the same parents, the word "adelphos" could not have been used here properly.

4. Luke 1:58. "And her (Elisabeth's) neighbors and her kinsfolk (suggenes) heard that the Lord had magnified his mercy towards her; and they rejoiced with her." Vulgate: "Et audierunt vicini, et cognati ejus."

5. Luke 2:44. "They (Joseph and Mary) sought for him (Jesus) among their kinsfolk (suggenes) and acquaintances." Vulgate: "Et requirebant eum inter cognatos, et notos."

This careful distinction in words and their meanings is not peculiar to Luke, but is common to all of the New Testament writers. The gospel historians do not all record the same events in the life of Jesus. When they do write about the same events one writer may give some details that are omitted by another writer. Their styles differ, but they wrote in the same language, the Greek of the common people. The words of that language had the same meanings to all. Their careful and harmonious choice of words leaves no doubt

whatever that the brothers of Jesus were members of his "house" and children of his mother.

Individual differences in recording events, without contraditions or error in fact, are nicely illlustrated in the accounts of the public reaction to the visits of Jesus to Nazareth and Galilee.

John (4:44) quotes only a part of a saying of Jesus: "For Jesus himself testified, that a prophet hath no honor in his own country."

Matthew adds another part (Matt. 13:57): "But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house."

Mark adds still another part (6:3-5):

> "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin (suggenes), and in his own house."

The "country" of Jesus was Nazareth and Galilee. He had relatives (suggenes) through his mother Mary—"his own kin." "His own house" is described as Mary, brothers (adelphos) James, Joses, Judas, Simon, and sisters. (v. 3) For many years, until his death, Joseph, Mary's husband, was also a part of this "house."

The gospel writers repeatedly use the word "house" (oikia) in the sense of home, or the family normally living in a house. Just as in Mark 6:3-5 Jesus' "house" was his mother, brothers, and sisters, so in chapter 10:29-30 we find the family associated with "house":

> "Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold."

In Matthew's gospel (10:12, 13) "house" is similarly used for the usual occupants of a home:

> "And as ye enter the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you."

Luke's wording of a verse already quoted is slightly different in words but not in meaning:

> "And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life." (Luke 18:29-30)

John also uses "house" for the normal occupants of a house. In his gospel, chapter four, the servants in the household may have been included:

> "His servants met him, saying, that his son lived. . . . So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." (verses 51, 53)

Respect for Jesus was lacking in his own house. "For neither did his brethren believe in him." (John 7:5). The statement by Mark (6:3-5 above) implies that this lack of honor extended beyond Jesus' house to relatives (suggenes). All four of the gospel historians refer to the brothers (adelphos) of Jesus. Mark, Luke and John use the word for "cousin" or "kinfolk" (suggenes) but they never use it to designate the brothers of Jesus. The gospel record, however, makes it clear that Jesus did have kinsfolk, John the Baptist as an example. The fact that Matthew makes no reference to relatives (suggenes, he does not even use the word) does not alter the fact, any more than Mark's failure to use the word "virgin" alters the fact that Gabriel appeared to the virgin Mary. In Mark 6:4, quoted above, it is clear that Jesus was talking about himself. He, "a prophet," had been honored more in other parts of Palestine than in Nazareth

and Galilee ("his own country"), than among his own cousins and other relatives ("suggenes" or "kin") and even more than by his mother and her children ("his own house.").

We know that the brothers and sisters of Jesus, referred to in Matthew 13:55 and Mark 6:3, were not cousins or just relatives. Had they been just relatives the gospel writers would have used the word "suggenes." They used "adelphos," the only word used for brother, offspring of the same parent, by the New Testament writers.

"Blessed art thou among women"

VI. *Eulogeo.* Since these words from Luke's gospel (1:42) are quoted frequently, and often recited mechanically, by many persons, it will help our thinking about this practice to consider the use of the word "blessed" in the New Testament.

The Greek word translated "blessed" in this verse, is "eulogeo." It is used with the meaning "to speak well of," "to invoke a benediction upon," "to bless," "to praise." The word is derived from two Greek words: "eu," well; and "lego," to speak. From the noun form "eulogia" we get our English word "eulogy."

"Eulogeo" is used with reference to God. "Blessed be God." (1 Pet. 1:3)

"Eulogeo" is used with reference to Jesus. "Blessed is he that cometh." (Matt. 21:9)

"Eulogeo" is used with reference to bread. "He blessed and brake and gave the loaves to the disciples." (Matt. 14:19)

"Eulogeo" is used with reference to all believers in Jesus Christ.

> "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Ephesians 1:3)
>
> "So then they that are of faith are blessed with the faithful Abraham." (Gal. 3:9)

The use of this word with reference to Mary in connection with the birth of Jesus, the incarnation of the eternal Son of God, is a factual reference to the unique privilege she had of being the instrument for the incarnation of the Son of God. One woman had to be selected from among the virgins of Israel for this prophetic event. This particular Mary of Nazareth was "highly favored" by being chosen. It was a physical necessity that one, and only one, woman would be so blessed.

There are similar references in the Old Testament to women who were "blessed" or considered especially privileged and favored:

> "And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed." (Gen. 30:12, 13)

One woman, Jael, is spoken of in superlative terms, "blessed above women," because of a valiant and patriotic deed performed:

> "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." (Judges 5:24)

A stronger, more forceful word, in the Greek, is "makarios." This word is also translated "blessed" and has the force of "supremely blessed." This is the word that is used in the beatitudes in Matthew ch. 5, and in Luke ch. 6. This is the word used of Jesus in 1 Tim. 6:15: "the blessed and only Potentate, the King of Kings, and Lord of Lords."

This word "makarios" (supremely blessed) is the word that was used by "a certain woman" with reference to Mary the mother of Jesus. Our Lord's comment on this remark contains much instruction for all who may be tempted, or deceived, into twisting the sense of the salutation: "Blessed (eulogio) art thou among women":

> "And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and

said unto him, Blessed (makarios) is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea, rather, blessed (makarios) are they that hear the word of God, and keep it." (Luke 11:27-28)

"Highly favored"
("Full of grace")

VII. *Charitoo.* These words, found in the annunciation (Luke 2:28), also merit some consideration. The Greek word translated "highly favored" in most English versions, is translated "full of grace" in the English edition of the Confraternity of Christian Doctrine. (St. Anthony Guild Press.) This latter translation is influenced by the Latin Vulgate, which gives "plena gratia." The original Greek word is "charitoo" which has the meaning of highly favored, or endued with grace. The exact expression "full of grace" occurs only once in the Greek New Testament. This is in John 1:14 and refers to Jesus; not to the mother, but to the one born:

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father,) full of grace and truth."

In the salutation of the angel, "Hail thou that art highly favored," the expression "highly favored" is one word "charitoo" in the original Greek. The words "full" (Gr. pleres), and "grace" (Gr. charis) are not in this text.

From the first chapters of The Acts is seems probable that the mother and brothers of Jesus were numbered among the first "multitude" in Jerusalem who believed in Jesus:

"And the multitude of them that believed were of one heart and soul . . . and great grace was upon them all." (The Acts 4:32, 33)

Thus Mary received the grace that is given to all Christians, for "unto each of us was the grace given." (Eph. 4:7)

While it is true that the expression "full of grace" is

used only once in the New Testament, in a description of Jesus (John 1:14), nevertheless, Paul's letter to the Corinthian Christians encourages all Christians to aspire to a fullness of grace:

> "And God is able to make all grace abound unto you; that ye, having always sufficiency in everything, may abound unto every good work." (2 Cor. 9:8)

Mary was "highly favored" in that she was the person by whom the eternal Son of God assumed human flesh. She was also highly favored, many years later, when she found new life in her Redeemer through faith. The angel greeted Mary with the words "Hail, thou that art "charitoo" (highly favored). But the apostle Paul instructs us, in his letter to the Ephesians, that all Christians are "charitoo" (highly favored):

> "Having predistinated us unto adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us "charitoo" (accepted) in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:5-7)

The Greek word that is translated here "accepted" is the same word that is translated "highly favored" (translated "plena gratia" in the Vulgate.) in the salutation of the angel to Mary. It would be perfectly in keeping with this scripture text, written to the Ephesian Christians, to greet any true Christian with the words: "Hail, thou that art highly favored," because "he hath made us highly favored (charitoo)" in Jesus Christ.

THE THREE MARYS AT THE SCENE OF THE CRUCIFIXION AND BURIAL

The apostle John records that three Marys were standing by the cross: John 19:25 "But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."

We have already established that the brothers of Jesus referred to in Matthew 13:55 and Mark 6:3 were also the children of Jesus' mother. This fact throws much light on the identity of the Marys at the burial and resurrection scenes.

(1) Mary Magdalene is clearly identified by this name in each case. She was from Galilee.

(2) Mary the mother of Jesus is the only Mary previously identified (Matthew 13 and Mark 6) as the mother of James and Joses. In Mark 6:3 James and Joses are known to be the sons of Mary, the mother of Jesus, since they are his brothers. In the gospel accounts of the death, burial, and resurrection of Jesus she is called the mother of James and Joses. There are several reasons for thinking that the "Mary the mother of James and Joses" at the time of the death of Jesus, was this Mary. Also that "Mary the mother of James," and "Mary the mother of Joses," and "the other Mary," are this same Mary.

(a) Mary, the mother of Jesus, who was at the cross, could be expected to be interested in all happenings at this time; certainly as much as Mary Magdalene.

(b) Mary the mother of Jesus was also:
Mary the mother of James and Joses,
Mary the mother of James,
Mary the mother of Joses

(c) The women who watched where the body was placed, and went to prepare spices, were "women who had come with him out of Galilee." This, of course, was true of Mary the mother of Jesus, and James, and Joses.

(d) The women who watched the placing of the body in the tomb, according to Matthew 27:61, were Mary Magdalene and "the other Mary." According to Mark 15:47 Mary Magdalene and "Mary the mother of Joses" "beheld where he was laid." It is reasonable to think that "the other Mary" and "Mary the mother of Joses" are the same "Mary."—The mother of Jesus. Similarly in Matthew 28:1 "As it began to dawn" . . . "came Mary Magdalene and the other Mary to see the sepulchre." In Mark 16:1, 2 "Very early . . . when the sun was risen" Mary Magdalene and "Mary the mother of James" went to the tomb. Here "the mother of James" seems to be "the other Mary." In both cases "the other Mary" was probably the mother of Jesus. Mary the mother of Jesus is the only Mary in the gospel record known to be the mother of Jesus, of James, of Joses, besides others in the family.

Mary Magdalene was a leading participant in the activities of the women in those crucial days. In Matthew 27:61 and in Matthew 28:1 another Mary is singled out and given special mention as "the other Mary." Among the various women having that name, who were there, the person most likely to be especially designated as "the other Mary," was none other than Mary the mother of Jesus, and James, and Joses.

In view of the evidence presented the presence of Mary at the events of these days may be summarized as follows:

1. Standing at the cross.	Mary the mother of Jesus. Mary Magdalene. Mary the wife of Clopas.

John 19:25, "But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."

2. *At the death of Jesus.*	Mary the mother of Jesus, (and of James and Joses.) Mary Magdalene. The mother of the sons of Zebedee. Salome. Other women.

Matt. 27:50, 55, 56. "And Jesus cried again with a loud voice, and yielded up his spirit. . . . And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee."

Mark 15:40 adds to this list "Salome."

3. *At the placing of the body of Jesus in the tomb.*	Mary the mother of Jesus (and of Joses). Mary Magdalene. Other women.

Matt. 27:61. "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."

Mark 15:47. "And Mary Magdalene and Mary the mother of Joses beheld where he was laid."

Luke 23:55. "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid."

4. *At the tomb, early on the morning of the resurrection.*	Mary the mother of Jesus (and of James). Mary Magdalene. Salome. Other women.

Matthew 28:1. "As it began to dawn toward the first

day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Mark 16:1, 2. "Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him . . . and very early in the morning, they came unto the sepulchre at the rising of the sun."

Luke 24:1. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

5. *Reporting the empty tomb to the apostles.*	Mary the mother of Jesus (and of James). Mary Magdalene. Joanna. Other women.

Luke 24:9, 10. "And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told of these things unto the apostles."

6. *With the group after the ascension.*	Mary the mother of Jesus, and her sons. Other women.

Acts 1:14. "These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren. (adelphos.)

THE THREE PERIODS IN THE LIFE OF MARY

Very little is known about the personal life of Mary the mother of Jesus. For that little we are dependent upon the New Testament, the only historically reliable document that gives glimpses of her life. Mary enters the gospel narrative, and has a part in it, only at times when she is related in some way to the life and ministry of the central figure in the history of mankind, Jesus Christ the Son of God our Saviour. Enough is said by the gospel historians of the New Testament for us to distinguish three distinct periods in her life. These are: 1. Mary the virgin; 2. Mary the wife and mother; 3. Mary the widow.

I. Mary the Virgin

The gospel writers tell us nothing about her early life. When she first appears in the gospels she is already a mature maiden of Israel, of marriageable age, and betrothed to a man named Joseph.

5 B.C. Before Joseph and Mary were united, while she was still a virgin, the angel Gabriel visited her in Galilee and announced to her that she would conceive and become a mother. Being betrothed to Joseph in marriage, Mary had anticipated the end of her virginity in the near future, but the angel's announcement perplexed her. The following brief dialog shows her question and consent.

Gabriel: "Behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33)

Mary: "How shall this be, seeing I know not a man?" (v. 34)

Gabriel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (v. 35)

Mary: "Behold the handmaid of the Lord; be it unto me according to thy word." (v. 38)

In the writings of Moses, which were familiar to the Jewish people, there was a precedent of an angel visitor who gave the name of the child that was to be born, because of the significance of the name:

> "And the angel of Jehovah found her by a fountain of water . . . And he said, Hagar, Sarai's handmaid, whence camest thou? and whither goest thou? And she said, I am fleeing from the face of my mistress Sarai . . . And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael (that is, God heareth) because Jehovah hath heard thy affliction." (Genesis 16:7-11)

The birth of John the Baptist, the forerunner of our Lord, was also announced by an angel:

> "But the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."
>
> (Luke 1:13)

According to the word of the angel Gabriel to Mary, she did conceive, and, while at Bethlehem with her husband Joseph for a political registration, brought forth her first son.

When did Mary cease to be a virgin? There can hardly be any question that Mary was no longer a virgin when, following the birth of Jesus in 4 B.C., she entered into marital relations with her husband Joseph. The fact that James is

the one named first in the list of their children, plus other evidence found in the New Testament, implies that he was their first child.

What is meant by the word virgin? Two kinds of virginity are referred to in the gospels. Usually the reference is to physical virginity. Our Lord also alludes to a spiritual virginity.

1. Physical virginity: Virgin, as an adjective, means "Not hitherto used, touched, or acted upon; untried; new; maiden." As a noun it means "A chaste unmarried woman; a maiden"; also, "A man who has had no carnal knowledge of women." (Funk and Wagnalls desk standard dictionary.)

2. Spiritual virginity: This is a virginity of the soul, commented upon by our Lord in Matthew 5:28: "I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." To this may be added a comment by James: "Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death." (James 1:14, 15)

Spiritual virginity may be lost without the loss of physical virginity. Obviously the scripture passages which relate to the virgin Mary and the conception of Jesus are in the first, or physical sense.

The key verse of scripture found in Old Testament prophecy, referring to the conception by Mary, is found in Isaiah 7:14:

> "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (that is, God with us.)."

The Hebrew word translated "virgin" in this verse merits some attention. The word is "almah." It means lass, damsel, maid, or by implication, virgin. It is not the common and more direct word used in the Hebrew Old Testament for virgin. The more direct word is "bethulah." Some translators make this part of Isaiah 7:14: "a young woman."

(a) Examples of the use of "almah":

Isaiah 7:14: "Behold a virgin shall conceive."

Genesis 24:43: "The maiden that cometh forth to draw." (That is, to draw water from the fountain.)

Psalm 68:25: "In the midst of the damsels playing with timbrels."

Prov. 30:19: "The way of a man with a maiden."

(b) Examples of the use of "bethulah."

Deuteronomy 22:28: "If a man find a damsel that is a virgin (bethulah.).

Leviticus 21:13, 14: "And he (the priest) shall take a wife in her virginity. A widow, or one divorced, or a profane woman, a harlot, these shall he not take: but a virgin (bethulah) of his own people shall he take to wife."

Esther 2:2: "Let there be fair young virgins sought for the king."

Why did the prophet use "almah" instead of the stronger and more direct word "bethulah" in Isaiah 7:14? We know, from the fulfillment of this prophecy in Mary, that the young woman was a virgin. Perhaps the significance of the choice of words in this prophecy is found in the fact that, in both Old and New Testaments, the stress is not upon the human medium by whom the Son of God became incarnate, but upon the Son himself: "And shall call his name Immanuel—"God with us." (Isaiah 7:14). "Shall be called the Son of God." (Luke 1:35) The human mother occupies a

very subordinate place. Attention is given to her only to the extent to which it is necessary to establish the fact of the incarnation in fulfillment of prophecy, to prepare him humanly for his public ministry, or on the few occasions during that public ministry when her presence provided opportunities for teaching or instruction by our Lord. Even on these latter occasions, the circumstances, and the words of our Lord, give emphasis to the fact that her role had been to give him identity with mankind, and that that role had long since been fulfilled. Even at the age of twelve Jesus reminded Mary and her husband that their relationship to him was different from their relationship to their children: "Knew ye not that I must be in my Father's house?" (Or, "about my Father's business?"). (Luke 2:49)

Luke, at the beginning of the gospel which bears his name, refers to the fact that others had "taken in hand to set forth in order a declaration of those things which are most believed among us." He goes on to indicate that this information had been received by him; that he "had perfect understanding of all things from the first"; and that he was writing to establish the "certainty of those things."

Luke supplies many details in the account of the birth of Jesus and related events. If it had been in the plan of God that Mary should not have children after the birth of Jesus, such an important matter would not have been overlooked by the writer who had "perfect understanding of all things from the first." If Mary had no children after the birth of Jesus, was this less noteworthy than the information that the angel who talked with Zacharias in the temple was "standing on the right side of the altar of incense?" Luke (ch. 2) gives some details about the life of Anna who saw the infant Jesus when he was presented in the temple. Luke tells us that there were three periods in her life: (a) Anna was a virgin to the time of her marriage. (b) She lived with her husband until his death; a period of seven years. (c) She

had been a widow for many years, having attained the age of eighty-four. Did Luke omit any important detail in these three periods in the life of Mary? Quite to the contrary, Luke supplies enough facts about Mary's life after the birth of Jesus to make clear that Mary did bear children to her husband Joseph after the birth of Jesus.

When the angel Gabriel was sent to speak with Mary in Nazareth she was betrothed to Joseph and they were soon to begin their life together as husband and wife. After the miraculous conception of Jesus the fact that Mary was to become a mother became apparent to her fiance. He, doubtless, was shocked to observe this and decided that he would not consummate their union. He "not willing to make her a public example was minded to put her away privily." If Joseph had done this he would have had no children by her. But this was not permitted by God. The angel specifically instructed Joseph that he was to take Mary as his wife as planned. Joseph changed his plans and took Mary as his wife. But he "knew her not till she had brought forth her firstborn son." (Matt. 1:25) Subsequently we learn the names of four of their sons and we are told that they had daughters also. (Matt. 13:55). When it seemed certain that Joseph's action would prevent Mary's marital union with him, the angel took steps to insure their union. The angel told Joseph, in effect, that Mary's conception was of an unusual nature, being by the Holy Spirit, and that he and Mary should marry according to their original plans.

Tertullian (d. 222 A.D.), one of the earliest of the church fathers, made some very interesting comments about the duration of Mary's virginity. Read this carefully:

> "But with us there is no equivocation, nothing twisted into a double sense. Light is light; and darkness darkness; yea is yea; and nay, nay; "whatsoever is more than these cometh of evil." She who bare (really) bare; and although she was a virgin when she conceived,

she was a wife when she brought forth her son. Now, as a wife, she was under the very law of "opening the womb," wherein it was quite immaterial whether the birth of the male was by virtue of a husband's cooperation or not . . . Indeed she ought rather to be called not a virgin than a virgin, becoming a mother at a leap, as it were, before she was a wife. And what must be said more on this point? Since it was in this sense that the apostle declared that the Son of God was born, not of a virgin, but "of a woman" he in that statement recognized the condition of the "opened womb" which ensues in marriage." (Ante-Nicene Fathers, "On the Flesh of Christ" ch. 23: pg. 541. See more on Tertullian under "The Early Church Fathers.)

In this paragraph Tertullian makes these points:

1. Mary was a virgin when she conceived.
2. She was a wife when Jesus was born.
3. She ought not to be called a virgin because she comes under the law of the "opened womb." (See Luke 2:21-24; Genesis 30:22, 23; Exodus 13:2; Leviticus 12:2, 6.)
4. The fact that in this birth she did not have the cooperation of her husband does not nullify the law.
5. The apostle Paul was careful not to say that Jesus was born of a virgin but "born of a woman." (Gal. 4:4). The force of this comment is greater when we remember that Paul was very closely associated with Luke, as the latter accompanied him in much of his missionary work. This Luke was a physician. He gave us the most detailed account of the nativity in his gospel. It was he who said that the angel went to a "virgin" in Nazareth. Paul's choice of the word "woman," instead of "virgin," must have been deliberate.

6. The view here is that Mary's virginity ended at the time of the activation of her reproductive organs in physical conception.

The following may be given in support of Tertullian's view:

1. Isaiah 7:14 "A virgin shall conceive," and references to the conception by the Holy Spirit in the New Testament, make a clear case for a virgin conception by the Holy Spirit. Tertullian is in agreement here.
2. The "untouched" quality of virginity ended with conception; although Mary's conception was not by man but by the Holy Spirit.
3. Mary's question: "How shall this be, seeing I know not a man?" implies that she understood that the fulfillment of the word of the angel would mean the end of her virginity.
4. The physically normal development of Mary's condition was such that Joseph considered that she was no longer a virgin.
5. While the conception of Jesus in the womb of Mary was unique and physically abnormal, Mary's parturition in Bethlehem was a physically normal childbirth.
6. No writer in the New Testament states that Jesus was "born of a virgin," or was "born of the virgin Mary." Matthew, Luke, John, and Paul use such expressions as: Brought forth her firstborn son"; "bring forth a son"; "shall be born of thee"; "The Word was made flesh"; and "Born of a woman"; but the word "virgin" is used with specific reference only to the conception, or to describe her condition prior to conception.
7. The word "virgin" is used with reference to Mary only three times in the New Testament:

(a) Once by Matthew (1:23) in a quotation of Isaiah 7:14.

(b) Twice by Luke, in Luke 1:27: The angel Gabriel was sent "to a virgin" . . . "and the virgin's name was Mary." Both of these references apply to Mary prior to the annunciation. The gospel writers make it quite clear that the young woman of Nazareth who became the mother of Jesus was "untouched," a virgin, to the time of her conception by the Holy Spirit.

8. The virgin Mary in the ancient creeds.
The expression "born of the virgin Mary" has become familiar to the millions in Christendom who read, or recite, what is called "The Apostle's Creed." As a matter of fact no such formal creed was devised by the apostles. This creed did not reach its present form until centuries after the death of the apostles.

In items 6 and 7 above we have seen that the expressions used by the apostles (and by the angel Gabriel) in referring to the birth of Jesus do not employ the word "virgin." They recognize only that a son was born of Mary. Paul seems to deliberately avoid the word "virgin" in his statement that Jesus was "born of a woman." (Gal. 4:4)

> "The majority of critics agree that the only trace of a formal creed in the New Testament is the simple confession of Jesus as Lord, or the Son of God (Rom. x. 9; 1 Cor. xii. 3). While the apostles were agreed on an outline of teaching (Rom. vi. 17) which included the doctrine of God, the person and work of Christ, and the person and work of the Holy Spirit, it does not appear that they provided any summary, which would cover this ground, as an authoritative statement of this belief."
>
> ("Creeds," Encyclopaedia Brit. 1911 edition.)

We have seen that none of the writers of the New Testament uses such expressions as "born of the virgin Mary." The gospel account of the nativity does clearly teach that the eternal Son of God took upon himself human form through a virgin named Mary, being conceived by the Holy Spirit and not by man. After the death of the apostles this nice distinction between conception and birth was confused in the minds of some. Tertullian appealed to Paul's reference to Jesus as being "born of a woman" to support his argument that Mary's virginity ended with her conception by the Holy Spirit. But elsewhere in his writings even Tertullian uses the expression "born of the virgin." (See page 141) Irenaeus also, in a fragment attributed to him, says of Jesus "He was born of a virgin." (See page 122) Other early writers, like the apostles before them, carefully worded their references to the incarnation of the Son of God so as to indicate only his identification with mankind as the "Son of man." Ignatius wrote:

> "Be ye deaf, therefore, when any man speaketh to you apart from Jesus Christ, who was of the race of David, who was the Son of Mary, who was truly born, and ate and drank etc." (Ib. "Creeds.")

Origen frequently used expressions which indicate only the assumption of human nature by Jesus: "that human nature which he assumed"; "become man"; "the God-man is born"; "assumed flesh from Mary." (Origen, de Principiis. Book iv. ch. 1, and elsewhere.)

The men who formalized the earliest creeds that have come down to us seem to have avoided any reference to a "virgin birth." The creed of Eusebius, A.D. 325, has no reference to a "virgin birth" but states simply: "Who for our salvation was incarnate," (or: "made flesh."). The creed of the Council of Nicaea, also 325 A.D., is similar: "Who for us men and for our salvation came down and was incarnate, was made man." Similarly the creed of Jerusalem, A.D. 348, states: "was incarnate, and was made man." The growing

Marian cult favored the references to Mary, and to a virgin birth, found in later creeds.

Whether one follows Tertullian's thought, that Mary's virginity ended with her conception by the Holy Spirit; or holds that it ended with the birth of Jesus in 4 A.D.; or believes that it ended with the beginning of marital relations with her husband Joseph; in any event, the period of Mary's virginity, from the time she entered the gospel narrative, was of very short duration—a matter of months.

This period of Mary's life belongs to the pre-Christian era. Mary, during her virginity, was living under the dispensation of the Mosaic law. Our Lord was born under this law, lived under this law, and by his death introduced the dispensation of grace. "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10:4 & Gal. 4:4). "Mary the virgin" was, therefore, not directly related to Christianity. It was not until many years later that Mary, her sons, and many others of the early church entered by faith into the dispensation of grace, after the resurrection of our Lord. Any reference to "the virgin Mary," to be historically valid, must be a reference to the years, prior to the annunciation, when she was one of the thousands of virgins in Israel; or to the period of a few months duration following her introduction to the gospel narrative.

II. MARY THE WIFE AND MOTHER

4 B.C. Mary's first child was unique. He was Jesus "the Son of God." The birth of Jesus in Bethlehem is the best known and most celebrated of all births. It is not necessary to review all of the details here.

> "And while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son." (Luke 2:6, 7)

8 A.D. After the return of Joseph and Mary from Egypt

some years passed in silence. Joseph and Mary had lived together as husband and wife for twelve years when next they appeared in the gospel record. This was the occasion, recorded in the second chapter of Luke's gospel, when Joseph and Mary, as was their custom, had gone to the feast of the passover in Jerusalem. They had travelled a day's journey on their way back to Galilee before they noticed that Jesus was absent from the family group. After another day's journey back to Jerusalem, and the better part of a third day looking for him, "they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." (Luke 2:46)

This is the last time that Joseph appears with Mary in the gospels. We learn from this temple incident that he was living and active twelve years after he and Mary had begun their married life together. We have learned from Matthew (ch. 13:55, 56) and Mark (ch. 6:3) that Mary was the mother of his sons and daughters. The names of their four sons are given as James, Joseph (or Joses), Simon, and Judas. The names of the daughters of Joseph and Mary are not given. The use of the word "all" in Matthew 13:56, "and his sisters are they not all with us," makes it seem probable that there were more than two. The word "all" would hardly have been used for only two daughters. The Greek word for "all" used here is "pas." It is the same word that is used in the same verse (v. 56); "Whence then hath this man all (pas) these things." The Greek word "duo" (both) would have been a more likely choice for two persons. "Duo" is used in John 20:4: "So they ran both (duo) together." (The Latin Vulgate for Matthew 13:56 gives "Et sorores ejus, nonne omnes apud nos sunt." The same version for John 20:4 gives "Currebant autem duo simul."

It is highly probable, and certainly possible, that these four sons, and the daughters, were born to Joseph and Mary during the twelve year period between the birth of Jesus and his dispute with the doctors of the law in the temple.

A.D. 27. MARY THE WIDOW

After another long period of silence, about nineteen years, in the year 27 A.D. our Lord began his public ministry. Mark announces this beginning very simply:

> "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan." (Mark 1:9)

After being baptized by John in the Jordan river Jesus called his disciples. He next appeared at a wedding in Cana of Galilee.

> "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it." (John 2:1-5)

This was one of the few times that the mother of Jesus appeared in the gospel narrative during the three years of Jesus' public ministry.

A significant omission in the account of this wedding is the absence of any reference to Mary's husband Joseph. The implication here is that Joseph had died and that Mary was a widow. His death must have occurred at some time between 8 A.D. and 27 A.D.

When Jesus spoke to his mother at this wedding it was the second time, of only three instances in the gospels, when he did so. His words were a rebuke: "Woman, what have I to do with thee?" (John 2:4) The first time he spoke to her was at the age of twelve in the temple: "Knew ye not that I must be in my Father's house?" (Luke 2:49) The third, and last time that Jesus addressed his mother directly was at the time of the crucifixion. Speaking from the cross he said to her, as he committed her to the care of John: "Woman,

behold thy son (John)" (John 19:26) On these three occasions in the gospel record when Jesus spoke to Mary he did not address her as "mother." Twice he called her "woman."

Since Mary had other children, why did Jesus commit her to the care of John at the scene of the crucifixion and not to one of her children by Joseph? The New Testament writers do not give the answer directly.

They tell us clearly that Mary did have other sons and daughters and that Jesus did commit her to the care of John.

The family was an important institution in the thinking of the Jewish people. To marry and to have children and heirs was the normal thing to do. At the time of the crucifixion of Jesus Mary's other sons and daughters had matured and probably had the responsibility of caring for their own families. Jesus was the firstborn son of Mary so the major part of the responsibility for caring for her probably fell upon him when the death of Joseph made her a widow.

John had been very close to Jesus during his public ministry and was certainly better qualified than any of her children to help Mary understand the advent and ministry of Jesus the Son of God. Whether for these or other reasons, we can be sure that our Lord made the best possible choice.

A.D. 28. On one of Jesus' visits to Galilee there occurred the only instance in the gospel record during the public ministry of Jesus of what might be described as adoration or veneration of Mary:

> "And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:27-28)

This woman, obviously, had a feeling of veneration for the mother of Jesus. She was a prototype of the devotees of

the "Madonna of Ephesus," the Mary of fiction. The failure to heed Jesus' rebuke and the adoption, centuries later, of the feeling and attitude of this woman, resulted in the development and spread of the Marian cult. This misguided sentiment culminated in the erroneous concept "Mother of God," which was officially applied to Mary in the year 431 A.D. Our Lord's answer to the error of that woman is the answer and the remedy for the same error today: "Rather, blessed are they that hear the word of God, and keep it."

The answer of Jesus to this woman was the first of only two instances found in the gospels when Jesus commented on some reference to his mother. The other example occurred not long after this when Mary, with her sons, grown to maturity, of course, came to the place where Jesus was speaking to the people.

> "While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12:46-50)
> "My mother and my brethren are these that hear the word of God, and do it." (Luke 8:21)

The answer of Jesus to this request of Mary and her children reveals the truth that nearness to the Son of God is not measured or determined by physical, human, relationship, but by a spiritual bond, through faith. The implication of our Lord's words is clear: The "mother" who was closer to Jesus than Mary was the believing disciple who heard and did his word. His words were far from teaching, or implying, that Mary was to have an unusual position of

influence close to him, in which she was to be at the service, as mediatrix, of less favored mortals. Quite to the contrary, his words reproved the emphasis on his physical relationship to his mother and elevated to a higher spiritual level all of his disciples who were united to him through the bond of faith.

Tertullian, in a commentary on Matthew 12:46-50, referred to the answer of Jesus to the person who advised him that his mother and brothers wished to speak with him as a "repudiation of the carnal relationship" with Mary and his brothers. He added:

> "It was in just the same sense, indeed, that He also replied to that exclamation (of a certain woman), not denying His mother's "womb and paps," but designating those as more "blessed" who hear the word of God." (Ib. "On the Flesh of Christ" ch. vii. 527-529)

The apostle John comments on the lack of faith of the brothers of Jesus: "For neither did his brethren believe in him." (John 7:5) When those unbelieving brothers appeared with their mother Mary desiring to speak with Jesus, the implication was there that Mary also was as yet unbelieving. Mary and her sons were grouped with the unbelieving as the contrasting wave of the hand of Jesus toward his disciples designated as mother and brothers those who believed. Tertullian so interpreted this passage of Scripture:

> "But there is some ground for thinking that Christ's answer denies His mother and brethren for the present as even Apelles might learn. "The Lord's brethren had not yet believed on Him." So it is contained in the gospel which was published before Marcion's time; whilst there is at the same time a want of evidence of His mother's adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage their unbelief is evident." (Ib. "On the flesh of Christ" ch. vii, 527-529)

We do not know exactly when the thinking and attitude of Jesus' mother and brothers changed toward him. During the three years of Jesus' public ministry (A.D. 27-30) Mary and her children were not included in any of the gospel references to the persons described as his followers. The widow Mary, at the time of the beginning of the public minnstry of Jesus, had long since been freed from the duties of caring for her children as they had all grown to maturity. In spite of this fact neither the mother nor the brothers of Jesus were found among the disciples who followed him. They are not mentioned in the gospels as being present to hear him speak, or to see him perform wonders, even when he was near them in Galilee.

A.D. 30. Mary the mother of Jesus and two of her sons, James and Joses, went to the great feast of the passover at Jerusalem in the spring of A.D. 30. This was the time of the crucifixion of Jesus. During the few days before this climactic event Jesus spoke often to his followers and performed great miracles as they proceeded toward Jerusalem. Numerous intimate and personal touches are recorded for these days: The mother of James and John, the sons of Zebedee, made a personal request of Jesus; our Lord dined with Zaccheus; Martha served him at a supper while Lazarus, her brother, joined the others who sat with him at the table, and Mary, Lazarus' sister, anointed Jesus' feet with precious ointment and dried them with her hair.

The absence of any reference to Jesus' mother during the events in his life just prior to the crucifixion further emphasizes her lack of participation in his public ministry. Her rare occasional appearances were under circumstances which suggest a lack of sympathy with the work that Jesus was doing. They evoked rebukes rather than commendations from our Lord. The mother of Jesus was probably in Jerusalem during the events and trial which preceded the crucifixion. Mary was not asked to mediate with her son when

some Greeks wished to see him. They petitioned Philip who, with Andrew, mediated for them with Jesus. At the trial of Jesus one woman tried to intercede in his behalf. The woman was not Mary, his mother, but Pilate's wife.

Mary the mother of Jesus and probably two of her sons, James and Joses, were at the scene of the crucifixion. This was such a compelling event that they could hardly absent themselves. For Mary it was the death of a son. For James and Joses it was the death of a brother. In our study of the three Marys who were at the scene of the crucifixion we saw that they were mentioned in connection with that event, and with the resurrection and post-resurrection appearances of our Lord.

We close this chapter on the three periods in the life of Mary with a fleeting reference to the beginning of a fourth period—the period of Mary the Christian. Faith in Jesus, and a definite association with his followers, apparently came to her and to her sons only after the resurrection appearances of our Lord. The first definite reference to support this opinion is found in Acts 1:14. After the ascension of Jesus, Mary and her sons, Jesus' brothers, were assembled in the upper room with Jesus' disciples:

> "These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren."

Two of these brothers left enduring evidence of their adherence to our Lord Jesus Christ in their epistles which form parts of the New Testament. These are the epistles of James, and the epistle of Jude.

After this brief assurance that the unbelief of the blood relatives of Jesus had changed to belief, there is no further mention in the historic record of the New Testament of Mary's participation in the witness of the Christian church.

MIRACLE CHILDREN OF THE BIBLE

God, the architect of the universe, the supreme knower, or scientist, knows no miracle. We find instances, in the Biblical records, of God's intervention in the affairs of men to accomplish ends by means that are beyond man's power or understanding. We call these deeds miracles. In this light we shall consider and compare three miracle children whose partial biographies are found in the Bible. In one column we shall place the aspects of the account which are normal and natural to man, the human side. In another column we shall place those aspects which constitute an intervention, or special work, by God which we commonly describe as miracles, the divine side.

	Natural or normal to man. The human side.	Intervention by God. The divine side.
ISAAC.	A son of man.	
Father	Abraham	
Mother	Sarah	
Prediction of birth; or annunciation.		"He that shall come forth out of thine own bowels shall be thine heir." Gen. 15:4 "I will bless her (Sarah), and moreover I will give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her." Gen. 17:15, 16
Person who spoke to Abraham.		God. "Jehovah appeared to Abraham. . . . God said to Abraham." Gen. 17:1,9

	Natural or normal to man. The human side	Intervention by God. The divine side.
Condition at the time of annunciation	Sexual impotence. "Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old bear?" Gen. 17:17	
Condition	"It had ceased to be with Sarah after the manner of women." Gen. 18:11	
Conception	"And Sarah conceived." Gen. 21:2	God restored procreative powers. "And Jehovah visited Sarah as he had said and did unto Sarah as he had spoken." Gen. 21:1
Name given		"Thou shalt call his name Isaac." Gen. 17:19
Gestation	Apparently normal.	
Birth	"Sarah . . . bare Abraham a son in his old age, at the set time of which God had spoken to him." Gen. 21:2	
Purpose		"I will establish my covenant between me and thee and thy seed after thee. And I will give thee, and to thy seed after thee, the land of thy sojourn-

	Natural or normal to man. The human side.	Intervention by God. The divine side.
		ings, all the land of Canaan for an everlasting possession; and I will be their God." Gen. 17:7, 8
		To continue the ancestral line of Jesus. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac, etc." Matthew 1:1, 2
JOHN THE BAPTIST	A son of man.	
Father	Zacharias	
Mother	Elisabeth	
Prediction		"The voice of one that crieth "Prepare ye in the wilderness the way of Jehovah." Isa. 40:3 "Behold, I send my messenger, and he shall prepare the way before me." Mal. 3:1 For this is he that was spoken of through Isaiah the prophet." Matt. 3:3
Annunciation of birth.		"Fear not Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son." Luke 1:13

JOHN THE BAPTIST	Natural or normal to man. The human side.	Intervention by God. The divine side.
Person who spoke to Zacharias.		The angel Gabriel. "I am Gabriel . . . and I was sent to speak unto thee." Luke 1:11
Condition at time of annunciation.	Sexual impotence. "Elisabeth was barren, and they both were now well stricken in years." Luke 1:7	
Conception.	"Elisabeth his wife conceived." Luke 1:24	"Thus hath the Lord done unto me." Luke 1:25
Name given.		"Thou shalt call his name John." Luke 1:13
Gestation.	Normal. "Elisabeth thy kinswoman, she also hath conceived . . .this is the sixth month with her." Luke 1:36	
Birth.	"Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son." Luke 1:57	
Purpose.		"To make ready for the Lord a people prepared for him." Luke 1:17

JESUS CHRIST.	"The Son of Man." Luke 19:10	"The Son of God." Matt. 3:17; John 1:34
Father		God.
Mother	Mary	
Prediction of birth.		"A virgin shall conceive and bear a son, and shall call his name Immanuel." Isaiah 7:14
Annunciation of birth.		"Thou shalt conceive in thy womb, and bring forth a son." Luke 1:31
Name given.		"Thou shalt call his name Jesus." Luke 1:31
Condition of Mary at time of annunciation.	A fertile virgin. "The virgin's name was Mary." Luke 1:27	
Person who spoke to Mary.		The angel Gabriel. "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin." Luke 1:26, 27
Conception.	"She was found with child." Luke 1:18	"The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." Luke 1:35
Gestation	Normal. "When his mother Mary had been betrothed to	

	Natural or normal to man. The human side.	Intervention by God. The divine side.
JESUS CHRIST.		
Gestation	Joseph, before they came together she was found with child." Matt. 1:18 Joseph saw evidence of Mary's loss of virginity: "she was found with child." Matt. 1:18	
		The law: "But if this thing be true that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her to death with stones." Deut. 22:20, 21
	"And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily." Matt. 1:19 "But when he thought on these things	behold, an angel of the

	Natural or normal to man. The human side.	Intervention by God. The divine side.
JESUS CHRIST.		
Gestation.		Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived (begotten) in her is of the Holy Spirit." Matt. 1:20
	"And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not until she had brought forth a son." Matt. 1:24, 25	
	"And Joseph also went up from Galilee . . . to enroll himself with Mary, who was betrothed to him, being great with child." Luke 2:4, 5	
Birth.	"While they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son." Luke 2:7	

JESUS CHRIST.	Natural or normal to man. The human side.	Intervention by God. The divine side.
Birth.	"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock	And an angel of the Lord stood by them, and the glory of the Lord shone round about them:
	and they were sore afraid	And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2:8-11
Purpose.		"There is born . . . a Saviour." Luke 2:11 "He shall save his people from their sins." Matt. 1:21 "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and

of his kingdom there shall be no end."
Luke 1:32, 33

As we compare the experiences of these three mothers, from the conception by which the life was begotten, through the period of gestation to the birth, we see the same normal human function in each. The single great difference was the miracle which brought the Son of God into the world as the Son of Man. This was the conception which came to Mary by the Holy Spirit of God.

The miracle in Sarah and Elisabeth was the miracle of the restoration of the function of reproductive powers which are common to mankind. The miracle in the virgin of Nazareth was the unique miracle of the "Word made flesh":

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14

"That which is conceived in her is of the Holy Spirit." Matt. 1:20

Both Abraham and Sarah were so convinced of the physiological impossibility of having a son that they laughed at the idea. God replied by asking the question: "Is anything too hard for Jehovah?" (Gen. 18:14). The doubts and questions of Abraham and Sarah were completely removed later by the fact of a flesh and blood Isaac.

It had not been too hard for this same God to create the first man, Adam, without either a human father or mother. Disobedience and sin separated Adam and his descendants from fellowship with God. To remedy this loss it was not too hard for God to effect the incarnation of his Son, as the last Adam, to head a new race of mankind.

When certain Greeks came to see Jesus, as the time of his crucifixion drew near, he said:

"The hour is come, that the Son of man should be glori-

fied. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit. . . . Now is my soul troubled: and what shall I say? Father save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." Jn. 12:23-27

In order to come to that hour our Lord had to be begotten as man. The miracle of the incarnation, the "Word made flesh," was a necessary incident in the plan of redemption:

Our Lord Jesus Christ "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8

OTHER MIRACLE CHILDREN

In a very real sense Jesus Christ redeemed man in order that countless other miracle sons might be brought to the Father. This was to be accomplished by a spiritual birth analagous to his own physical birth. A brief consideration of the two Greek words translated "conceive" and "beget" (also "begotten," "born") will help our understanding.

Greek: "Sullambano"; English: "conceive."

The Greek word is a combination of the word "lambano," which means to take, or to receive, and "sun" which indicates a union or bringing together. "Lambano" is used in 1 Cor. 3:8 for receive: "Each shall receive his own reward." This same word is translated "take" in Mark 7:27: "It is not meet to take the children's bread and cast it to the dogs."

Greek: "gennao"; English: "beget," "begotten," "born."

This is the word used to indicate the unit of life which

results from conception. It is used with reference to that life both before the act of parturition we call birth, and also for the parturition itself. This is the word that is translated "born" in Matt. 2:1: "Now when Jesus was born (gennao) in Bethlehem." The same word is used in Matt. 1:20 and is translated "conceived": "That which is conceived (gennao) in her is of the Holy Spirit." We see then that months before Jesus was "gennao" (born) in Bethlehem, he was "gennao" (born) in the womb of Mary.

In the conversation which our Lord had one night with a very religious and very righteous man named Nicodemus, he (Jesus) emphasized the need for another birth: "Except a man be born anew (or again, or from above) he cannot see the kingdom of God." (John 3:3) "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew (again)." (John 3:6, 7) Our Lord here distinguished the birth 'of the flesh" and the birth "of the Spirit." But both were equally real. The vicarious death of Jesus Christ made the spiritual birth a possibility for Nicodemus, and for all men. Our Lord used the Greek word "gennao" (born) in both instances: "born (gennao) of the flesh," and "born (gennao) of the Spirit."

The reality of this spiritual birth, often referred to in our own time as "conversion," or "salvation," is set forth in the epistles of the New Testament repeatedly:

Romans 8:29—Jesus is referred to as "the firstborn among many brethren." Others also were to become sons by being born of the Spirit."

1 Corinthians 4:14, 15 "I write not these things to shame you, but to admonish you AS MY BELOVED CHILDREN. For though ye have ten thousand tutors in Christ, yet have ye not many FATHERS; for in Christ Jesus I

BEGAT YOU THROUGH THE GOSPEL." So wrote the apostle Paul to the Corinthian Christians. Paul in effect is saying: "I presented Jesus Christ to you through the gospel. You received him, and by this spiritual conception a new life was begotten in you." This was the new birth. When the apostle wrote above: "I begat you" he used the Greek word "gennao." He used the same word in Acts 22:3 "I am a Jew, born (gennao) in Tarsus."

1 John 5:1 "Whosoever believeth that Jesus is the Christ is begotten (gennao) of God."

2 Corinthians 5:17 "If any man is in Christ, he is a new creature."

Philemon v. 10 "I beseeach thee for my child, whom I have begotten (gennao) in my bonds, Onesimus."

James 1:18 "Of his own will he begat (gennao) us by the word of truth."

1 Peter 1:23 "Having been begotten again (anagennao), not of corruptible seed, but of incorruptible, through the word of God."

1 Peter 2:2 "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby."

Our Lord enunciated a universal law when he said to Nicodemus: "Except one be born anew, he cannot see the kingdom of God." John 3:3

We can reasonably assume, from the reference in Acts 1:14, that Mary and her children experienced this new birth after the resurrection of Jesus. Let us compare Mary's miracle experience in the incarnation of Jesus with her own miracle rebirth:

Mary was a normal woman, a typical member of the fallen Adamic race. Her part in the birth of Jesus was an entirely human one, a physical one. In the physical function of conception she received that which the Spirit of God gave, and a flesh and blood child was begotten. Since she shared the sinful condition of her race, all that could be called holy, divine, or miraculous, came to her from without, from God, was lodged in her son, and was separated from her at Bethlehem.

Mary's new birth was similar, in some respects, to the conception and birth of Jesus, and yet was very different. Spiritually she shared the sin of her race. By the standards of her day she probably was not considered more righteous than Nicodemus who, by the word of our Lord, needed a new birth. The word of God came to Mary again in this spiritual experience. A new and eternal life, an unmerited gift, was offered to her in the Saviour, Jesus Christ. Through her understanding and by an act of will and trust she received him. By that spiritual conception a new life was begotten in her. She became "a new creature" in Christ Jesus. She, spiritually, became a miracle child by the new birth. This was now her life. It was never taken from her.

When the gospel of God's grace, the offer of life in Jesus Christ, is heard by a person, and that person responds by an act of faith receiving Him as his Saviour, there occurs then a spiritual conception, and a new life in Christ is begotten. This is the new birth. After the preaching of Peter on the day of Pentecost, the "birthday" of the church, three thousand persons had this experience. Three thousand miracle children were born. Thus God began the creation of a new race of mankind, headed by the last Adam, our Lord Jesus Christ. From that small beginning this new race came to be numbered in the millions and its members are found in every nation around the world. Mary's spiritual experi-

ence of the new birth is like the experience of every Christian. Every true follower of Jesus Christ begins his Christian life as a miracle child.

"Whosoever believeth that Jesus is the Christ is begotten of God." 1 John 5:1

"If any man is in Christ, he is a new creature." 2 Cor. 5:17

"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Romans 6:23
"He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:12

"And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20

THE "HOLY FAMILY" IN A MESSIANIC PSALM

Certain of the Psalms of the Old Testament are called "Messianic" because they are quoted in the New Testament as having fulfillment in Jesus the Messiah. Psalm 69 (which is Psalm 68 in the Douai version) is one of these Messianic psalms. We know from the historic records of the New Testament that all of verses eight and nine of this psalm have a direct fulfillment in our Lord Jesus Christ.

Psalm 69:8, 9	*New Testament fulfillment*
"I am become a stranger unto my brethren, And an alien unto my mother's children. For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me."	
"A stranger unto my brethren."	John 7:5 "For even his brethren did not believe on him."
"And an alien unto my mother's children." (The scriptural evidence given above shows conclusively that the brothers and sisters mentioned by Matthew and Mark were in fact Jesus' "mother's children," by her husband Joseph.)	Matthew 12:47-49 "And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!"

Psalm 69:8, 9	*New Testament fulfillment*
	Matthew 13:55, 56 "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" Mark 6:3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?"
"For the zeal of thy house hath eaten me up."	John 2:14-17 "And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, Zeal for thy house shall eat me up."
"And the reproaches of them that reproach thee are fallen upon me."	Roman 15:3 "For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me."

THE EARLY CHURCH FATHERS AND "THE HOLY FAMILY"

The evidence which has been presented from the New Testament record has established the fact that Mary, the mother of Jesus, lived a normal married life with her husband Joseph after the birth of Jesus and bore sons and daughters to him. The evidence is therefore conclusive that the doctrines and dogmas found in the modern cult of Mary, which are based on the "perpetual virginity" of Mary, had no part in the teachings and practices of apostolic Christianity.

The writings of the apostles as found in the New Testament, while sufficiently conclusive in themselves, find support and confirmation in the writings of the early post-apostolic leaders in the Christian church. These writings, which will be considered now, show that the historic Mary of the gospels continued unchanged in the post-apostolic teachings of the church for many years, even centuries, before false teachings developed around her person.

Ignatius. (30-115 A.D.)

This Christian martyr was one of the "Apostolic Fathers." He was a contemporary of the apostles and of other persons named in the New Testament. He was bishop of Antioch. Some of his Epistles have come down to us.

We have seen that the word "first-born" was used by the New Testament writers only when another child was born later. Likewise, we saw that they used the word "only-begotten" to indicate an only child of the parent or parents mentioned. Ignatius uses these two words in the same way, and in the same sense:

> "Established in love through the blood of Christ, being fully persuaded, in very truth, with respect to our Lord Jesus Christ, that He was the Son of God, 'the first-

> born of every creature,' God the Word, the Only-begotten Son." Ignatius to the Smyrneans ch. 1. pg. 86 (The Ante-Nicene Fathers, Buffalo: The Christian Literature Publishing Co. 1887) Vol. I.

Ignatius, like the apostles, used the word "only-begotten," with reference to Jesus Christ, only in his relationship with God the Father. The word is not applied to Jesus Christ in his relationship to his mother Mary.

The Second Epistle of Ignatius to St. John.

This epistle is not considered genuine, but wrongly ascribed to Ignatius. It has value for our purposes because of its antiquity, written at a time when the author could write naturally of James, the brother of Jesus, as having the physical likeness to Jesus which one might expect to find in a person who came from the same womb:

> "And in like manner (I desire to see) the venerable James, whom they relate to be very like Christ Jesus in appearance, in life, and in method of conduct, as if he were a twin-brother of the same womb. They say that if I see him, I see also Jesus Himself, as to all the features and aspects of His body." Ib. pg 125

We know from the accounts of the apostles themselves that one of the brothers of Jesus, from "the same womb," was named James. A physical likeness would therefore be natural. The above statement is in accord with the known facts.

JUSTIN MARTYR (100-167 A.D.)

This early Christian apologist, in his Dialogue with Trypho, is in exact accord with the gospel writers in referring to Jesus as the "firstbegotten of creation," as the "firstborn of every creature," and as the firstborn of Mary "like all other first-born sons." Ib. lxxxiv pg 241.

Hegesippus (died 175-180 A.D.)

Fragments of the writings of this Christian, of Palestinian origin, are found in the form of quotations in the writings of Eusebius (died 340 A.D.). Some of these quotations, which relate to the brothers of Jesus, follow:

> "The charge of the church passed to James the brother (adelphos) of the Lord. . . . He was called "Just" by all men from the Lord's time to ours, since many are called James, but he was holy from his mother's womb. He drank no wine or strong drink, nor did he eat flesh; no razor went upon his head; he did not anoint himself with oil, and he did not go to the baths. He alone was allowed to enter into the sanctuary, for he did not wear wool but linen, and he used to enter alone into the temple and be found kneeling and praying for forgiveness for the people." (Eusebius, The Ecclesiastical History, Transl. by Kirsopp Lake, London: William Heinemann Ltd. 1949) II. xxiii, p. 171.

Among the brothers of Jesus, mentioned in Matthew 13, James is mentioned first and is presumed to have been the oldest. His later position in the Christian church supports this view. The reference to James as the brother (adelphos) of Jesus is according to New Testament usage. The above reference to the fact that James was dedicated to God from his mother's womb throws further light on the knowledge, held by both Joseph and Mary, that Jesus, Mary's first-born, was different, was not *their* first-born. Exodus 13:22, and elsewhere in the Old Testament, provided that the first-born should be presented to the Lord. In accordance with this law Mary and Joseph presented Jesus to the Lord (Luke 2) In observance of this same law the first-born of Joseph and Mary would have been dedicated to the Lord. James, apparently, was their first-born. This double observance of the Mosaic law is further evidence of the virgin conception of Jesus.

Eusebius again quotes Hegesippus in support of a statement of his own:

"The same Domitian gave orders for the execution of those of the family of David, and an ancient story goes that some heretics accused the grandsons (gonon) of Judas (who is said to have been the brother (adelphon) according to the flesh, of the Saviour) saying that they were of the family of David and related to the Christ himself. Hegesippus relates this exactly as follows: 'Now there still survived of the family of the Lord, grandsons of Judas, who was said to have been his brother (adelphon), according to the flesh, and they were delated (denounced) as being of the family of David. These the officer brought to Domitian Caesar, for, like Herod, he was afraid of the coming of the Christ. He asked them if they were of the house of David and they admitted it. Then he asked them how much property they had, or how much money they controlled, and they said that all they possessed was nine thousand denarii (about £35) between them, the half belonging to each, and they stated that they did not possess this in money but that it was the valuation of only thirty-nine plethra (note: a plethra here was possibly a little more than half an acre) of ground on which they paid taxes and lived on it by their own work. Then they showed him their hands, adducing as testimony of their labour the hardness of their bodies, and the tough skin which had been embossed on their hands from their incessant work. They were asked concerning the Christ and his kingdom, its nature, origin, and time of appearance, and explained that it was neither of the world nor earthly, but heavenly and angelic, and it would be at the end of the world, when he would come in glory to judge the living and the dead and to reward every man according to his deeds. At this Domitian did not condemn them at all,

but despised them as simple folk, released them, and declared an end to the persecution against the church. But when they were released they were the leaders of the churches, both for their testimony and for their relation to the Lord, and remained alive in the peace which ensued until Trajan." Ib. III xix pgs 238, 239 & xx. . . . "Some of these (that is to say, the heretics) accused Simon the son of Clopas of being descended from David and a Christian and thus he suffered martyrdom, being a hundred and twenty years old, when Trajan was emperor and Atticus was Consular" (A.D. 106, 107, note.). The same writer says that his accusers also suffered arrest for being of the royal house of the Jews when search was made at that time for those of that family. And one would reasonably say that Symeon was one of the eyewitnesses and actual hearers of the Lord on the evidence of the length of his life and the reference in the Gospels to Mary the wife of Clopas whose son the narrative has already shown him to be.

The same writer says that other grandsons of one of the so-called (i.e. reputed) brethren (adelphon) of the Saviour named Judas survived to the same reign after they had given, in the time of Domitian, the testimony already recorded of them in behalf of the faith in Christ. He writes thus: 'They came therefore and presided over every church as witnesses belonging to the Lord's family, and when there was complete peace in every church they survived until the reign of the Emperor Trajan, until the time when the son of the Lord's uncle, the aforesaid Simon the son of Clopas, was similarly accused by the sects on the same charge before Atticus the Consular. He was tortured for many days and gave his witness, so that all, even the consular, were extremely surprised how at the age of one hundred and twenty, he

endured, and he was commanded to be crucified." Ib. III xxxii pgs. 274, 275. . . .

"Besides this the same writer, explaining the events of these times, adds that until then the church remained a pure and uncorrupted virgin, for those who attempted to corrupt the healthful rule of the Saviour's preaching, if they existed at all, lurked in obscure darkness. But when the sacred band of the Apostles and the generation of those to whom it had been vouchsafed to hear with their own ears the divine wisdom had reached the several ends of their lives, then the federation of godless error took its beginning through the deceit of false teachers who, seeing that none of the Apostles still remained, barefacedly tried against the preaching of the truth the counter-proclamation of 'knowledge falsely so-called.' Ib. 276, 277. . . .

"The same writer (Hegesippus) also describes the beginning of the heresies of his time as follows: 'After James the Just had suffered martyrdom for the same reason as the Lord, Symeon, his cousin (anephion), the son of Clopas, was appointed bishop, whom they all proposed because he was cousin (anephion) of the Lord." (Ib IV xxii p. 375).

The translation of these last lines by Isaac Boyle (The Ecclesiastical History of Eusebius, New York: Thomas N. Stanford 637 Broadway, 1856) is clearer: "Simeon, the son of Clopas our Lord's uncle, was appointed the second bishop, whom all proposed, as the cousin of our Lord." p. 157

In the above quotations from Eusebius and Hegesippus the following should be noted:

1. In referring to James and Judas, brothers of Jesus, the word used in the Greek, is "adelphos." As in the New Testament, "adelphos" is used for brother and for no other relationship.

2. Simeon is the son of Clopas and Mary.
3. Clopas is called the "uncle" of Jesus.
4. Simeon is called the cousin of Jesus. The word used is not "adelphos" but "anephion."
5. James the first bishop of Jerusalem is called the brother (adelphos) of Jesus but the second bishop of Jerusalem is Simeon, the son of Clopas. He is called the cousin (anephion) of Jesus. Obviously a clear distinction is made between James the brother of Jesus who is not a cousin, and not a son of Clopas, and Simeon, who is a cousin and a son of Clopas.
6. This account by Eusebius and Hegesippus is in complete harmony with the New Testament evidence that the children with Mary in Matt. 13 were her children, and brothers therefore of Jesus. Here, as in the New Testament, the word "adelphos" is used only of persons having the same parents.
7. This glimpse of the private life and Christian witness of the grandchildren of Judas, son of Joseph and Mary and brother of Jesus, further confirms the New Testament record, that Joseph and Mary made two important contributions to the beginnings of Christianity. So far as the teaching and practice of the early Christians instruct us their contributions ended with these two:

   (a) The Son of God, the eternal Word, took upon himself the flesh of the race of the first Adam through Mary. She, aided by Joseph, provided the necessary care to bring Jesus to physical maturity.

   (b) Joseph and Mary gave to the early church sons and grandchildren who became leaders and important witnesses to their Saviour and Lord.
   James, probably the first-born child of Joseph and Mary, was the first leader in the Jerusalem church

He also wrote the epistle in the New Testament, which bears his name.

Jude, or Judas, wrote the epistle of the New Testament which bears his name and evidently was one of the leaders in the Christian witness.

From Hegesippus we learn that the grandchildren of Jude gave a strong testimony for their Lord and were leaders in the churches.

It is important to note that, in this account by Hegesippus, the great-grandchildren of Joseph and Mary attached importance to their physical parentage only as it related to Jesus Christ. Mary and Joseph were not given any direct or special recognition. Their witness was to Jesus Christ. Their glory was in Jesus Christ.

In these two ways Joseph and Mary had a vital and important part in the introduction to the world of "a new race of mankind" headed by the "last Adam." (See more about this under "Irenaeus" below). According to the writings of the apostles, and of the early Christian leaders, their part was limited to their offspring. Their ministry ended with the maturity of their children.

IRENAEUS. (A.D. 120-202)

In his work "Against Heresies" Irenaeus follows closely the teaching of the apostles. Jesus Christ, the eternal Son, took upon himself the human nature of the First Adam through the virgin Mary. Except for this necessary part in the beginning, Mary had no part. Irenaeus is eloquent in making Jesus Christ central in Christianity. He is Christianity. He is the immaculate one.

"But the birth of Christ was on this wise. When His mother was espoused to Joseph, before they came to-

gether, she was found with child by the Holy Ghost."
Ante-Nicene Fathers I.xvi, p. 441

"He commenced afresh the long line of human beings a new race of mankind in fellowship with the Father."
Ib. xviii, 446

Irenaeus was much influenced by the writings of John and Paul. The principle of the new race of mankind in the "last Adam" is found in both John and Paul. In 1 Cor. 15 Paul stresses the death found in the first Adamic line. "In Adam all die." "The first man Adam was made a living soul; the last Adam became a life-giving spirit." The new life, the entrance into the new race, is by the new birth (John 3). "As many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." (John 1) "The first man is of the earth, earthy; the second man is the Lord from heaven."

This thought, basic in the New Testament and rephrased by Irenaeus, is a tremendous one. It should be revived today. Christianity is thus a race question. It is a question of belonging to the fallen race of the first Adam only, or of belonging to the new race of mankind of the "Last Adam." Since Jesus Christ there have been two races of mankind. They have run concurrently. History has shown that the social problems of the old Adamic race have found their solutions when men, individually, enter the new race by way of the new birth which comes through an experience of personal faith in Jesus Christ as Saviour and Lord. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." (1 Cor. 15)

Irenaeus goes on to point out that the human Mary was the mother of the human nature of Jesus. The pre-incarnate Son of God became the Son of man through Mary:

"He is Himself in His own right, beyond all men who ever lived, God, and Lord, and King Eternal, and the Incarnate Word. . . .

"He therefore, the Son of God, our Lord, being the Word of the Father, and the Son of man, since He had a generation as to His human nature from Mary—who was descended from mankind, and who was herself a human being—was made the Son of Man." Ib. xix, p. 449

"With regard to Christ, the law and the prophets and evangelists have proclaimed that He was born of a virgin, that He suffered upon a beam of wood, and that He appeared from the dead; that He also ascended to the heavens, and was glorified by the Father, and is the Eternal King; that He is the perfect Intelligence, the Word of God, who was begotten before the light; that He was the Founder of the universe, along with it (light), and the Maker of man; that He is All in all: Patriarch among the patriarchs; Law in the laws; Chief Priest among priests; Ruler among kings; the Prophet among prophets; the Angel among angels; the Man among men; Son of the Father; God in God; King in all eternity. For it is He who sailed (in the ark) along with Noah, and who guided Abraham; who was bound along with Isaac, and was a wanderer with Jacob; the Shepherd of those who are saved, and the Bridegroom of the Church; the Chief also of the Cherubim, the Prince of the angelic powers; God of God; Son of the Father; Jesus Christ; King for ever and ever. Amen." Ib. Fragment liii, pg. 577

After reading the above golden words from the pen of Irenaeus you know that when he uses the word immaculate to describe a person he can be referring to Jesus alone:

"So is that ark declared a type of the body of Christ,

which is both pure and immaculate."

Ib. Fragment pg 576.

Clement of Alexandria. (A.D. 153-217)

This Greek church father is known for his "Stromata" and other writings. A fragment from his pen is found in a Latin translation by M. Aurelius Cassidorus (died A.D. 560):

> "Jude, who wrote the Catholic Epistle, the brother of the sons of Joseph, and very religious, whilst knowing the near relationship of the Lord, yet did not say that he himself was His brother. But what said he? 'Jude, a servant of Jesus Christ,'—of him as Lord; but 'the brother of James.' For this is true; he was His brother, (the son) of Joseph." Ante-Nicene Fathers Vol. II, Fragments from Cassiororus, pg. 573.

We know from the writings of the apostles that both James and Jude did have "near relationship" with their Lord. Being sons of the same mother they were half-brothers of Jesus. After the crucifixion and resurrection they became his followers. In the beginning lines of his epistle James describes himself as: "James, a servant of God and of the Lord Jesus Christ." (v. 1) Similarly Jude writes: "Jude, a servant of Jesus Christ, and brother of James." Understanding the unusual nature of the birth of Jesus without a human father (the "first Adam" also had no human father.) they seemed to sense their unworthiness to claim a physical relationship to the Son of Man who made himself known to them as the eternal Word, the Son of God. It must have been a realization of this difference which caused Mary, when addressing the child Jesus in Luke 2, after they had found him in the temple, to call him "my child" (the more general word 'teknon'), and not "my son" ('huios' the more specific Greek word for "son").

TERTULLIAN (155-222)

Quintus Septimius Florens Tertullianus is one of the greatest and one of the earliest of the ancient church writers of the West. He has been credited with the creation of Christian Latin literature.

Tertullian follows the teachings of the apostles quite closely. The Old Testament and the writings of the apostles, and not the traditions of men, are the authority to which he appeals and are the test of the churches.

> "But, that we might attain an ampler and more authoritative knowledge at once of Himself, and of His counsels and will, God has added a written revelation for the behoof of every one whose heart is set on seeking Him, that seeking he may find, and finding believe, and believing obey." Ante-Nicene Fathers, Vol. III, Apology ch 18, pg. 32.

In his "Prescription Against Heretics" Tertullian gives two tests for church groups claiming to be Christian. 1. They are to be asked to show succession from the apostles. Since some may contrive to do this and yet be heretical they will gain nothing as they will not be able to conform to the second test: 2. Their doctrine must conform to apostolic teaching.

> "For their doctrine, after comparison with that of the apostles, will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; . . . To this test, therefore, will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily) yet, since they agree in the same faith, they are akin in doctrine." Ib. vol. III, ch. 32, pg. 258

"Heretics ought not to be allowed to challenge an appeal to the Scriptures." Ib. ch. 37, pg. 271.

Tertullian strongly advocated freedom of inquiry for all. The individual, even the one from whom obedience was expected, was to investigate the facts and arrive at his own convictions. The rulers in Rome who directed and controlled the religious thinking of the citizens were condemned by Tertullian for not learning the facts of Christianity, for not permitting freedom of inquiry, for disliking and hating doctrines about which they knew nothing, for being ignorant and liking it. Anticipating the prohibition of his "apology" he reasoned: "You cannot surely forbid the Truth to reach your ears by the secret pathway of a noiseless book." Apology ch. 1, pg. 17.

"For what is there more unfair than to hate a thing of which you know nothing, even though it deserves to be hated? Hatred is only merited when it is known to be merited. But without that knowledge, whence is its justice to be vindicated? for that is to be proved, not from the mere fact that an aversion exists, but from acquaintance with the subject. When men, then, give way to dislike simply because they are entirely ignorant of the nature of the thing disliked, why may it not be precisely the very sort of thing they should not dislike? . . . They must not allow any truer suspicions to cross their minds; They have no desire to make closer trial. Here alone the curiosity of human nature slumbers. They like to be ignorant, though to others the knowledge has been bliss. . . . You cannot call it madness, you who stand convicted of knowing nothing of the matter. . . . Because they already dislike, they want to know no more." Apology ch. 1: 17, 18

"It is assuredly no part of religion to compel religion—to which free-will and not force should lead us." To Scapula, Ib. vol III, ch. 2:105

"All who once shared in your ignorance and hatred (of the Christian religion), as soon as they have come to know it, leave off their hatred when they cease to be ignorant; nay more, they actually themselves become what they had hated, and take to hating what they once had been. . . . You love to be ignorant of what other men rejoice to have discovered; you would rather not know it, because you now cherish your hatred as if you were aware that, (with the knowledge) your hatred would certainly come to an end." Ib. vol. III, Ad Nationes Bk. 1, ch. 1:109.

"Learn what that is which you accuse in us, and you will accuse no longer; search out what that is which you do not accuse in yourselves, and you will become self-accusers. . . . Condemn that truth if you have the heart, but only after you have examined it; and approve the error still, if you are so minded, only first explore it. But if your prescribed rule is to love error and hate truth, why, (let me ask) do you not probe to a full discovery the objects both of your love and your hatred?" Ad Nationes Bk. 1, ch. 20:128

We urge the reader of this book to heed these exhortations of Tertullian and to examine and "probe to a full discovery" the true facts about "The Holy Family." These pages are being written to aid in that examination. "Condemn that truth if you have the heart, but only after you have examined it; and approve the error still, if you are so minded, only first explore it."

The teaching of Tertullian on the nature of Mary, and on the humanity of Jesus, are in accord with the writings of the apostles. These teachings are against the false tradition of an "immaculate conception" of Mary. They are opposed to the teaching that Mary was different from the rest of the fallen Adamic race.

In the quotations which follow it will be seen that Tertullian is in agreement with the apostles in teaching that the new life in Christ by the "new birth" comes to the individual through repentance (a change of mind) and faith in Jesus Christ. He is in agreement in teaching that the mother, brothers, and disciples of Jesus did not experience this grace of saving faith until some time after the beginning of the public ministry of Jesus. Late in His ministry we find unbelief in them. We find certain evidence of faith only after His resurrection.

> "Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; and because unclean, it is actively sinful, and suffuses even the flesh (by reason of their conjunction) with its own shame. . . . Accordingly the flesh is blamed in the Scriptures, because nothing is done by the soul without the flesh. Ib. vol. III, A Treatise on the Soul, chs. 40, 41, pgs. 220, 221.
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> "God would have been unable to hold any intercourse with men, if He had not taken on Himself the emotions and affections of man . . . such a humiliation was indeed degrading (L. indigna) to himself, but necessary for man." Ib. ch. 27:318.
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> "The Son was sent in the likeness of sinful flesh, that He might redeem this sinful flesh by a like-substance. . . The likeness, therefore, will have reference to the quality (titulum) of the sinfulness, and not to any falsity of the substance. Because he would not have added the attribute "sinful," if he meant the "likeness" to be so predicated of the substance as to deny the verity thereof; in that case he would only have used the word "flesh," and omitted the "sinful." But inasmuch as he has put the two together, and said "sinful flesh," he has both affirmed the substance, that is, the flesh, and referred the

likeness to the fault of the substance, that is, to its sin." Ib. Bk. V, ch. 14:459.

"Believe that He who willed to walk the earth as a man exhibited even a soul of a thoroughly human condition, not making it of flesh, but clothing it with flesh." Ib. ch. 11:532

"There is still an absurd distinction in this hypothesis, which implies that we are ourselves separate from our soul, when all that we are is soul. Indeed, without the soul we are nothing; there is not even the name of a human being, only that of a carcass." Ib. ch. 12:532.

"We maintain, moreover, that what has been abolished in Christ is not "carnem peccati," "sinful flesh," but peccatum carnis," "sin in the flesh." Ib. ch. 16:535.

"Hence it was necessary that Christ should come forth for the salvation of man, in that condition of flesh into which man had entered ever since his condemnation." Ib. ch. 17:536

"The souls of all form but one genus: even in the worst there is something good, and in the best there is something bad. God alone is without sin; and the only man without sin is Christ, since Christ is God. . . . Just as no soul is without sin, so neither is any soul without seeds of good. Therefore when the soul embraces the faith, being renewed in its second birth by water and power from above then the veil of its former corruption being taken away, it beholds the light in all its brightness." Ib. A treatise on the soul, chs. 40, 41, pgs. 220, 221

"For repentance is the price at which the Lord has determined to award pardon." Ib. On Repentance ch. 6:661

"But there is some ground for thinking that Christ's answer denies His mother and brethren for the present, as even Apelles might learn. "The Lord's brethren had not yet believed on Him." So it is contained in the

gospel which was published before Marcion's time; whilst there is at the same time a want of evidence of His mother's adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage their unbelief is evident." Comment on Matt. 12:48. Ib. "On The Flesh of Christ" ch. 7:527-529.

Tertullian is in clear agreement with the apostles in teaching that Mary ceased to be a virgin with the conception of Jesus, and that after his birth she lived a normal married life bearing children to her husband Joseph:

"But with us there is no equivocation, nothing twisted into a double sense. Light is light; and darkness, darkness; yea is yea; and nay, nay! "whatsoever is more than these cometh of evil." She who bare (really) bare; and although she was a virgin when she conceived, she was a wife when she brought forth her son. Now, as a wife, she was under the very law of "opening the womb," wherein it was quite immaterial whether the birth of the male was by virtue of a husband's cooperation or not. . . Indeed she ought rather to be called not a virgin than a virgin, becoming a mother at a leap, as it were, before she was a wife. And what must be said more on this point? Since it was in this sense that the apostle declared that the Son of God was born not of a virgin, but "of a woman" he in that statement recognized the condition of the "opened womb" which ensues in marriage."

Ib. "On the flesh of Christ." ch. 23:541

About the year 207 A.D. Tertullian wrote against the heresies of Marcion with respect to the human body and nature of Jesus. Later he opposed similar teachings of Apelles. These heretical views, of Marcion and Apelles, denied that the Son of God clothed himself in a soul and

body like ours. The reality of His physical birth was questioned. The writings of Tertullian, and of other early post-apostolic Christian leaders, show that the Christian churches in general accepted the writings of the apostles concerning "the holy family." In later centuries the heresies of the immaculate conception of Mary, her perpetual virginity, etc., became popular and gained a tremendous following, even to our own "enlightened" age. The writings of the apostles, as found in the New Testament, are sufficient in themselves to expose and refute these later heresies about the mother of Jesus. This clear evidence has already been presented in this book. Tertullian, however, and others of the early church leaders, in their writings against the heresies concerning the nature of the body of Jesus, give strong support to the apostolic writings against the heresies concerning Mary which developed later. Some of these have been given above. In his answers to Marcion and Apelles, Tertullian comments on Luke 8:19-21. He shows that this Mary and her sons were in reality the mother and brothers of Jesus according to the flesh. He further shows his belief that, at that time, His mother and brothers were still in their sins, still bore the unregenerate nature of the old Adamic race, were still in unbelief and without the regeneration which comes through faith in the Son of God. These two important quotations from Tertullian are given at length below. Italic type is used to give emphasis to certain expressions.

1. Tertullian against Marcion.

   "They say that He testifies Himself to His not having been born, when He asks, "Who is my mother, and who are my brethren?" In this manner heretics either wrest plain and simple words to any sense they choose by their conjectures, or else they violently resolve by a literal interpretation words which imply a conditional sense and are incapable of a simple solution, as in this passage. We, for our part say in reply, first that *it could not pos-*

sibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had had no mother and no brethren. They must have been known to him who announced them, either some time previously, or then at that very time, when they desired to see Him, or sent Him their message. To this our first position this answer is usually given by the other side. But suppose they sent Him the message for the purpose of tempting Him? Well, but the Scripture does not say so; and inasmuch as it is usual for it to indicate what is done in the way of temptation ("Behold, a certain lawyer stood up, and tempted Him"; again, when inquiring about tribute, the Pharisees came to Him, tempting Him) so, when it makes no mention of temptation, it does not admit the interpretation of temptation. However, although I do not allow this sense, I may as well ask, by way of superfluous refutation, for the reasons of the alleged temptation. To what purpose could they have tempted Him by *naming His mother and His brethren?* If it was to ascertain whether He had been born or not—when was a question raised on this point, which they must resolve by tempting Him in this way? Who could doubt His having been born, when they saw Him before them a veritable man?—whom they had heard call Himself "Son of man"?—of whom they doubted whether He were God or Son of God, from seeing Him, as they did, in the perfect garb of human quality?—Supposing Him rather to be a prophet, a great one indeed, but still one who had been born as man? Even if it had been necessary that He should thus be tried in the investigation of His birth, surely any other proof would have better answered the trial than that to be obtained from mentioning those relatives which it was quite possible for Him, in spite of His true nativity, not at that moment to have had. *For tell me now,*

does a mother live on contemporaneously with her sons in every case? Have all sons brothers born for them? May a man rather not have father and sisters (living) or even no relatives at all? But there is historical proof that at this very time a census had been taken in Judea by Sentius Saturninus which might have satisfied their inquiry respecting the family and descent of Christ. Such a method of testing the point had therefor no consistency whatever in it and *they "who were standing without" were really "His mother and His brethren."* It remains for us to examine His meaning when He resorts to non-literal words, saying "Who is my mother or my brethren?" It seems as if His language amounted to a denial of His family and His birth; but it arose actually from the absolute nature of the case, and the conditional sense in which His words were to be explained. *He was justly indignant, that persons so very near to Him "stood without," while strangers were within hanging on His words, especially as they wanted to call Him away from the solemn work He had in hand.* He did not so much deny them as disavow (abdicavit) them. And therefore, when to the previous question, "Who is my mother, and who are my brethren?" He added the answer "None but they who hear my words and do them," He transferred the *names of blood-relationship* to others, whom He judged to be *more closely related to him by reason of their faith.* Now no one transfers a thing except from him who possesses that which is transferred. If, therefore, He made them "His mother and His brethren" who were not so, *how could He deny them these relationships who really had them?* Surely only on the condition of their deserts, and not by any disavowal of His near relatives; *teaching them by His own actual example, that "whosoever preferred father or mother or brethren to the Word of*

God, was not a disciple worthy of Him." Besides His admission of His mother and His brethren was the more express, from the fact of His unwillingness to acknowledge them. *That He adopted others only confirmed those in their relationship to Him whom He refused because of their offense, and for whom He substituted the others, not as being truer relatives, but worthier ones.* Finally, it was no great matter if He did prefer to kindred (that) *faith which it did not possess.* (Note: it was His mother and brothers who did not have faith.)

Ib. vol III, Against Marcion, book iv, ch. 19:377,378

In the study of the choice of words used by the apostles, we saw that the word "adelphos" ("brother") is used by them only to indicate a relationship existing between persons having the same parents. In the above passage by Tertullian it is very clear that he is using the word "brethren" in the same sense. He speaks against those who "wrest plain and simple words." For purposes of argument he asks the question: "For tell me now, does a mother live on contemporaneously with *her sons* in every case? *Have all sons brothers born to them? It is clear that, in Tertullian's mind, these brothers were sons of Mary.* Tertullian distinguishes the part to be taken literally from the part that is non-literal. The appearance on the scene of Mary and the brothers of Jesus is in the part taken literally. The non-literal, or spiritual, part is the application of the terms "mother" and "brethren" to those who had a faith in Him which they, his mother and brothers, "did not possess." The harmony of Tertullian's thinking with the writings of the apostles, and his complete disagreement with later heresies which developed around the person of Mary, are further noted in his reference to the interruption of his mother and brothers as an *"offense";* and in his reference to his disciples *"not as being truer relatives, but worthier ones."*

A double check on these opinions about the mother and

brothers of Jesus is provided by Tertullian in another commentary on the same passage of Scripture found in his work "On the Flesh of Christ."

2. Tertullian against Apelles.

"Let therefore Apelles hear what was our answer to Marcion in that little work, in which we challenged his own (favourite) gospel to the proof, even that the material circumstances of that remark (of the Lord's) should be considered. First of all, *nobody would have told Him that His mother and brethren were standing outside, if he were not certain both that He had a mother and brethren, and that they were the very persons whom he was then announcing*; who had either been known to him before, or were then and there discovered by him; although heretics have removed this passage from the gospel, because those who were admiring His doctrine said that *His supposed father, Joseph the carpenter, and His mother Mary, and His brethren, and His sisters, were very well known to them.* But it was with the view of tempting Him, that they mentioned to Him a mother and brethren that He did not possess. The Scripture says nothing of this, although it is not in other instances silent when anything was done against Him by way of temptation. "Behold," it says, "a certain lawyer stood up, and tempted Him." And in another passage: "The Pharisees also came unto Him, tempting Him." Who was to prevent it being in this place also indicated that this was done with the view of tempting Him? I do not admit that you advance of your own apart from Scripture. Then there ought to be suggested some occasion for the temptation. What could they have thought to be in Him which required temptation? The question, to be sure, whether he had been born or not? For if this point were denied in His answer, it might come out on the announcement of a temptation. And

yet no temptation, when aiming at the discovery of the point which prompts the temptation by its doubtfulness, falls upon one so abruptly, as not to be preceded by the question which compels the temptation whilst raising the doubt. Now, since the nativity of Christ had never come into question, how can you contend that they meant by their temptation to inquire about a point on which they had never raised a doubt? Besides, if He had to be tempted about His birth, this of course was not the proper way of doing it,—by announcing those persons who, even on the supposition of His birth, might possibly not have been in existence. We have all been born, yet all of us have not either brothers or mother. He might with more probability have had even a father than a mother, and uncles more likely than brothers. Thus is the temptation about His birth unsuitable, for it might have been contrived without any mention of either His mother or His brethren. It is clearly more credible that, *being certain that He had both a mother and brothers,* they tested His divinity rather than His nativity, whether, when within, He knew what was without; being tried by the untrue announcement of the presence of persons who were not present. But the artifice of the temptation might have been thwarted thus: it might have happened that He knew that those whom they were announcing to be "standing without," were in fact absent by the stress either of sickness, or of business, or a journey which He was at the time aware of. No one tempts (another) in a way in which he knows that he may have himself to bear the shame of the temptation. There being, then, no suitable occasion for a temptation, *the announcement that His mother and His brethren had actually turned up* (*supervenissent*) *recovers its naturalness.* But there is some ground for thinking that Christ's answer denies His mother and brethren for the

present, as even Apelles might learn. *"The Lord's brethren had not yet believed on Him."* So it is contained in the gospel which was published before Marcion's time; whilst *there is at the same time a want of evidence of His mother's adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage their unbelief is evident.* Jesus was teaching the way of life, preaching the kingdom of God and actively engaged in healing infirmities of body and soul; but all the while, *whilst strangers were intent on Him, His very nearest relatives were absent.* By and by they turn up, and keep outside; but *they do not go in, because, forsooth, they set small store on that which was doing within*: nor do they even wait, as if they had something which they could contribute more necessary than that which He was so earnestly doing; but *they prefer to interrupt Him, and wish to call Him away from His great work.* Now, I ask you, Apelles, or will you Marcion, please (to tell me), if you happened to be at a stage play, or had laid a wager on a foot race or a chariot race, and were called away by such a message, would you not have exclaimed, "What are mother and brothers to me" (Literally "Who is my mother, and who are my brethren?") And did not Christ whilst preaching and manifesting God, fulfilling the law and the prophets, and scattering the darkness of the long preceding age, *justly employ this same form of the words, in order to strike the unbelief of those who stood outside, or to shake off the importunity of those who would call Him away from His work?* If, however, He had meant to deny His own nativity, He would have found place, and time, and means for expressing Himself very differently, and not in words which might be uttered by *one who had both a mother and brothers. When denying one's parents in*

indignation, one does not deny their existence, but censures their faults. Besides he gave others the preference; and since He shows their title to this favour—even because they listened to the word (of God)—He points out in what sense He denied His mother and His brethren. For in whatever sense He adopted as His own those who adhered to Him, in that did He deny as His (abnegatvit-repudiated) those who kept aloof from Him. Christ also is wont to do to the utmost that which He enjoins on others. How strange, then, would it certainly have been (quale erat), if, while he was teaching others not to esteem mother, or father, or brothers, as highly as the word of God, He were Himself to leave the word of God as soon as His mother and brethren were announced to Him! *He denied His parents, then, in the sense in which He has taught us to deny ours—for God's work.* But there is also another view of the case: in the abjured mother there is a figure of the synagogue, as well as of the Jews in the unbelieving brethren. In their person Israel remained outside, whilst the new disciples who kept close to Christ within, hearing and believing, represented the Church, which He called mother in a preferable sense and a worthier brotherhood, with *the repudiation of the carnal relationship. It was in just the same sense, indeed, that He also replied to that exclamation (of a certain woman), not denying His mother's "womb and paps," but designating those as more "blessed" who hear the word of God."*

Ante Nicene Fathers, vol. III, "On the Flesh of Christ" Ch. 7:527-529.

Nobody, who has an open mind, can read these passages from Tertullian and fail to see that this first great writer of Latin Christian literature is in full agreement with the writings of the apostles in believing that Mary differed in no way from all others of the fallen Adamic race; that she

was unbelieving and unregenerate even to the time of the public ministry of Jesus; that she was the mother of other children by her husband Joseph; and that her reward is not because of her "womb and breasts" but due to her faith in the Son of God which, in her and in her sons, manifested itself after many others had believed on Him. The following lines, gleaned from this last quotation from Tertullian, leave no doubt as to these assertions.

> "His supposed father, Joseph the carpenter, and His mother Mary, and His brethren, and His sisters, were very well known to them."
>
> "Nobody would have told Him that His mother and brethren were standing outside, if he were not certain both that He had a mother and brethren, and that they were the very persons whom he was then announcing."
>
> "Being certain that He had both a mother and brothers."
>
> "The announcement that His mother and His brethren had actually turned up recovers its naturalness."
>
> "The Lord's brethren had not yet believed on Him. . . ."
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> "There is at the same time a want of evidence of His mother's adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage their unbelief is evident."
>
> "Whilst strangers were intent on Him, His very nearest relatives were absent."
>
> "They prefer to interrupt Him, and wish to call Him away from His great work."
>
> "The unbelief of those who stood outside."
>
> "Censures their faults."
>
> "He gave others the preference."
>
> "For in whatever sense He adopted as His own those who adhered to Him, in that did He deny as His those who kept aloof from Him."

"He denied His parents, then, in the sense in which He has taught us to deny ours—for God's work."

"The repudiation of the carnal relationship."

"Designating those as more "blessed" who hear the word of God."

Since the Mary, mother of Jesus, about whom Tertullian wrote is the historic Mary of the gospel writers, it is not surprising that there is nothing in his writings to lend support to the fraudulent error expressed in the description "mother of God." Tertullian draws the line clearly between the human and the divine. With him there is no confusion of terms, no false implications. The contribution of Mary in the birth of Jesus could have been only human, since she was wholly human.

"See, say they (the heretics) it was announced by the angel: "Therefore that Holy Thing which shall be born of thee shall be called the Son of God." Therefore, (they argue), as it was the flesh that was born, it must be the flesh that is the Son of God." Nay (I answer), *this is spoken concerning the Spirit of God. For it was certainly of the Holy Spirit that the virgin conceived; and that which He conceived, she brought forth. That therefore, had to be born which was conceived and was to be brought forth; that is to say, the Spirit, whose "name should be called Emmanuel which, being interpreted, is, God with us." Besides, the flesh is not God, so that it could not have been said concerning it, "That Holy Thing shall be called the Son of God," but only that Divine Being who was born in the flesh.* . . The Word, therefore, is incarnate; and this must be the point of our inquiry: How the Word became flesh—whether it was by having been transfigured, as it were, in the flesh, or by having really clothed Himself in flesh. Certainly it was by a real clothing of Himself in flesh. For the rest, *we must needs believe God to*

be unchangeable, and incapable of form, as being eternal. But transfiguration is the destruction of that which previously existed. . . . Now if He admits not of being transfigured, it must follow that He be understood in this sense to have become flesh, . . certainly in all respects as the Son of God and the Son of Man, differing no doubt according to each substance in its own especial property, inasmuch as *the Word is nothing else but God, and the flesh nothing else but Man.* Thus does the apostle also teach respecting His two substances, saying "who was made of the seed of David;" *in which words He will be Man and the Son of Man;* "Who was declared to be the Son of God, according to the Spirit;" *in which words He will be God, and the Word—the Son of God. We see plainly the twofold state, which is not confounded, but conjoined in One Person—Jesus, God and Man. Learn then with Nicodemus, that "that which is born in the flesh is flesh, and that which is born of the Spirit is Spirit."* Ib. Against Praxeas, ch. 27:623, 624.

"Christ, however, having been sent to die had necessarily to be born, that He might be capable of death; for nothing is in the habit of dying but that which is born." Ib. On the Flesh of Christ, ch. 7:526.

"The Son of God was crucified . . . died . . . rose again . . . But how will all this be true in Him, if He was not Himself true—if He really had not in Himself that which might be crucified, might die, might be buried, and might rise again? I mean this flesh suffused with blood, built up with bones, interwoven with nerves, entwined with veins, a flesh which knew how to be born, and how to die, *human without doubt, as born of a human being.* It will therefore be mortal in Christ, because Christ is man and the Son of man. Else why is Christ man and the Son of man, if he has nothing of man, and

nothing from man? *Unless it be either that man is anything else than flesh, or man's flesh comes from any other source than man, or Mary is anything else than a human being, or Marcion's man is as Marcion's god (i.e. imaginary and unreal, ed. note). Otherwise Christ could not be described as being man without flesh, nor the Son of man without any human parent; just as He is not God without the Spirit of God, nor the Son of God without having God for His father. Thus the nature of the two substances displayed Him as man and God,—in one respect born, in the other unborn;* in one respect fleshly, in the other spiritual; in one sense weak, in the other exceeding strong; in one sense dying, in the other living. This property of the two states—the divine and the human—is distinctly asserted with equal truth of both natures alike, with the same belief both in respect of the Spirit and of the flesh."

Ib. On the Flesh, ch. 5:525.

In the above quotation Tertullian carefully distinguishes the divine and the human: as man he is born, as God He is unborn.

"In order, therefore, that He who was *already the Son of God*—of God the Father's seed, that is to say, the Spirit—might also be the Son of man, He only wanted to assume flesh, of the flesh of man without the seed of a man; for the seed of a man was unnecessary for One who had the seed of God. *As then, before His birth He was able to have God for His Father without a human mother, so likewise, after He was born of the virgin, He was able to have a woman for His mother without a human father. . . Forasmuch, therefore, as He is of the Spirit He is God the Spirit, and is born of God; just as He is also born of the flesh of man, being generated in the flesh as man."* Ib. On the Flesh, ch. 19:538.

The idolatrous system of veneration of Mary, and honors paid to her, constitute idolatry according to the teachings of Tertullian. In his language images are idols and idolatry can exist without these. Only God is to be honored in religion, and honors bestowed on others, with or without images, is idolatry.

> "It makes no difference whether a moulder cast, or a carver grave, or an embroiderer weave the idol; because neither is it a question of material, whether an idol be formed of gypsum, or of colors, or of stone, or of bronze, or of silver, or of thread. For since without an idol idolatry is committed, when the idol is there it makes no difference of what kind it be, of what material, or what shape. . . Hence idolatry is all attendance and service about every idol." . . . .
>
> "All things, therefore, does human error worship, except the Founder of all Himself. *The images of those things are idols; the consecration of the images is idolatry.*" On Idolatry, Ib. vol. III, ch. 3:62 & 4:63
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> "The principal crime of the human race, the highest guilt charged upon the world, the whole procuring cause of judgment, is idolatry. . . .*The essence of fraud, I take it, is, that any should seize what is another's, or refuse to another his due; and, of course fraud done toward man is a name of greatest crime. Well, but idolatry does fraud to God, by refusing to Him, and conferring on others, His honours; so that to fraud it also conjoins contumely.*"
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> Ib. On Idolatry, ch. 1:61 (Bk. 2)

ORIGEN (c. 185-c. 254)

This writer ranks among the most distinguished and influential of the ancient church. "Origen did more than any other man to win the Old World to the Christian religion." (Encyclopedia Britannica, 11th ed. "Origen")

Origen accepted the authority of the Scriptures and taught that these were written for the common people and were to be read by them.

"I have made these remarks in reply to the charges which Celsus and others bring against the *simplicity of the language of Scripture,* which appears to be thrown into the shade by the splendour of polished discourse. *For our prophets, and Jesus Himself, and His apostles, were careful to adopt a style of address which should not merely convey the truth but which should be fitted to gain over the multitude,* until each one, attracted and led onwards, should ascend as far as he could towards the comprehension of those mysteries which are contained in these apparently simple words."

Ante Nicene Fathers, vol. IV, Origen Against Celsus. Book VI, ch. 2:573.

"The prophets among the Jews, and the disciples of Jesus, who despise mere elegance of style, and what is called in Scripture "the wisdom of men," "the wisdom according to the flesh," which delights in what is obscure, *resemble those who study to provide the most wholesome food for the largest number of persons. For this purpose they adapt their language and style to the capacities of the common people,* and avoid whatever would seem foreign to them, lest by the introduction of strange forms of expression they should produce a distaste for their teaching. In the same way the divine nature, having the purpose of instructing not only those who are reputed to be learned in the literature of Greece, but also the rest of mankind, *accommodated itself to the capacities of the simple multitudes whom it addressed. It seeks to win the attention of the more ignorant by the use of language which is familiar to them, so that they may easily be induced, after their first introduction, to strive after an acquaintance with the deeper truths*

which lie hidden in Scripture. For even the ordinary reader of Scripture may see that it contains many things which are too deep to be apprehended at first; but these are understood by such as devote themselves to a careful study of the divine word, and they become plain to them in proportion to the pains and zeal which they expend upon its investigation." Ib. Bk. 7, ch. 40:635.

We have seen that the tradition among the Jews had gained such strength in the time of Jesus that it took precedence over the Scriptures of the Old Testament in the minds of the religious leaders. Similarly traditions about "the holy family," about Mary in particular, arose a few centuries after the death of the apostles and have grown to great proportions to our own time. Origen discusses the hold that tradition may have upon the minds of people making it difficult for them to know and accept the facts of history and revealed truths.

"Strife and prejudice are powerful instruments in leading men to disregard even those things which are abundantly clear; so that they who have somehow become familiar with certain opinions, which have deeply imbued their minds, and stamped them with a certain character, will not give them up. For a man will abandon his habits in respect to other things, although it may be difficult for him to tear himself from them, more easily than He will surrender his opinions . . . And that human nature is thus affected, will be manifest to those who observe that *those who have once been prejudiced in favour of the most contemptible and paltry traditions of their ancestors and fellow-citizens, with difficulty lay them aside."* Origen against Celsus, Book I, ch. 52:419. *"He (Jesus) saw that it was a work of exceeding difficulty to root out of the mind opinions that have been almost born with a man, and amid which he has been brought up till he reached the period of maturity, and*

which have produced in those who have adopted them the belief that they are divine, and that it is an act of impiety to overthrow them; and to demonstrate by the superiority of Christian doctrine, that is, by the truth, in a manner to convince the hearers, that such opinions were but "loss" and "dung." Ib. Bk. 2, ch. 2:430.

"And as it is no ground of accusation against philosophy, that there exist Sophists, or Epicureans, or Peripatetics, or any others, whosoever they may be, who hold false opinions; *so neither is it against genuine Christianity that there are some who corrupt the gospel histories, and who introduce heresies opposed to the meaning of the doctrine of Jesus."* Ib. Bk. 2, ch. 27:443.

The last two quotations above apply in a special way to the false opinions about Mary the mother of Jesus which have corrupted the gospel histories, "opinions that have been almost born with a man . . . and which have produced in those who have adopted them the belief that they are divine, and that it is an act of impiety to overthrow them." To eradicate these cherished errors is difficult, but not impossible. A submission to the Holy Spirit and an open-minded study of the gospel writings will effect this. Origen has pointed out that these writers of the New Testament "adapt their langauge and style to the capacities of the common people."

Origen repeatedly refers to Jesus Christ as the "only-begotten" Son of God, and the "first-born" of every creature. In harmony with the gospel writers "first-born" is used only to indicate that others were born later; and "only-begotten" for an only child.

"We have first to ascertain what the only-begotten Son of God is, seeing He is called by many different names, according to the circumstances and views of individuals. For He is termed Wisdom. . . He is also styled First-

born, as the apostle has declared: "who is the first-born of every creature." The first-born however, is not by nature a different person from the Wisdom, but one and the same." Origen de Principiis, Bk. I, ch. 2:246.

The false teachings that Mary, the mother of Jesus, was more pure than other human beings, that she had an "immaculate conception," was free from sin, far from finding support in the writings of Origen, are opposed and refuted in his teachings.

"Scripture declares, 'No one is clean from filthiness, not even if his life lasted but a single day.' But the soul which was in Jesus, before it knew the evil, selected the good; and because He loved righteousness, and hated iniquity, therefore God "anointed Him with the oil of gladness above His fellows." He is anointed, then, with the oil of gladness when He is united to the "Word" of God in a stainless union, and by this means alone *of all souls was incapable of sin.*" Origen De Principiis, Bk. 4, ch. 1:378.

The implications and inferences found in the use of the term "mother of God," as applied to Mary, are not found in Origen. To the contrary, he makes careful distinction between the human nature and body of which Mary was the mother, and the Son of God, the divine nature.

"Whatever, therefore, is a property of bodies, cannot be predicated either of the Father or of the Son; but what belongs to the nature of deity is common to the Father and the Son." Ib. ch. 1:245, Bk. 1.

"We must note that *the nature of deity which is in Christ in respect of His being the only-begotten Son of God is one thing, and that the human nature which He assumed in these last times for the purpose of the dispensation (of grace) is another.*" Ib. ch. 2:245, 246.

"Whatever, therefore, we have predicated of the wisdom

of God, will be appropriately applied and understood of the Son of God, in virtue of His being the Life, and the Word, and the Truth, and the Resurrection: for all these titles are derived from His power and operations, and *in none of them is there the slightest ground for understanding anything of a corporeal nature which might seem to denote either size, or form, or colour;* for those children of men which appear among us, or those descendants of other living beings, *correspond to the seed of those by whom they were begotten, or derive from those mothers, in whose wombs they are formed and nourished, whatever that is, which they bring into this life, and carry with them when they are born. But it is monstrous and unlawful to compare God the Father, in the generation of His only-begotten Son, and in the substance of the same, to any man or other living thing engaged in such an act;* for we must of necessity hold that there is something exceptional and worthy of God which *does not admit of any comparison at all,* not merely in things, but which cannot even be conceived by thought or discovered by perception, so that a human mind should be able to apprehend how the unbegotten God is made the Father of the only-begotten Son. Because His generation is as eternal and everlasting as the brilliancy which is produced from the sun. *For it is not by receiving the breath of life that He is made a Son, by any outward act, but by His own nature."*

Ib. Bk. 1, ch. 2:246, 247.

Origen teaches forcefully the apostolic doctrine that Jesus Christ is the only mediator between God and man. Prayers are to be addressed only to God through Jesus Christ. There is no place in his doctrine for Mary as mediatrix.

"For every prayer, and supplication, and intercession, and thanksgiving, is to be sent up to the Supreme God

through the High Priest, who is above all the angels, the living Word of God. And to the Word Himself shall we also pray and make intercessions, and offer thanksgivings and supplications to Him, if we have the capacity of distinguishing between *the proper use and abuse of prayer.*" Against Celsus, Book V, ch. 4:544.

"Then this knowledge, (of angels) making known to us their nature, and the offices to which they are severally appointed, *will not permit us to pray with confidence to any other than to the Supreme God, who is sufficient for all things, and through our Saviour the Son of God,* who is the Word, and Wisdom, and Truth, and everything else which the writings of God's prophets and the apostles of Jesus entitle Him." Ib. ch. 5:544.

"Our duty is to pray to the Most High God alone, and to the Only-begotten, the First-born of the whole creation, and to ask Him as our High Priest to present the prayers which ascend to Him from us, to His God and our God, to His Father and the Father of those who direct their lives according to His word."

Ib. Bk. 8, ch. 26:649.

Origen heaps ridicule upon those who offer prayers before images as symbols, reminders, or aids in devotion to the true God who is symbolized in them. Likewise he labels as "lame and mutilated" the souls which see sacredness in certain shrines and temples.

"In designating others by the epithets of "uninstructed, and servile, and ignorant," Celsus, I suppose, means those who are not acquainted with his laws, nor trained in the branches of Greek learning; while we, on the other hand, *deem those to be "uninstructed" who are not ashamed to address (supplications) to inanimate objects, and to call upon those for health that have no strength, and to ask the dead for life, and to entreat the helpless for assistance. And although some may say that these*

objects are not gods, but only imitations and symbols of real divinities, in imagining that the hands of low mechanics can frame imitations of divinity, are "uninstructed, and servile, and ignorant"; for we assert that *the lowest among us have been set free from this ignorance and want of knowledge."*

Against Celsus, Bk. 6, ch. 14:579.

"Those who, being taught in the school of Jesus Christ, *have rejected all images and statues, and even all Jewish superstition, that they may look upward through the Word of God to the one God, who is the Father of the Word.* . . He comes down to the weaker capacities of ignorant men, of simple women, of slaves, and, in short, of all those who *from Jesus alone* could have received that help for the better regulation of their lives which is supplied by his instructions in regard to the Divine Being, adapted to their wants and capacities."

Ib. Bk. 7, ch. 41:627.

"God doubtless saw the pride and arrogance of those who, *with contempt for all others, boast of their knowledge of God, and of their profound acquaintance with divine things* obtained from philosophy, but who still, *not less than the most ignorant, run after their images, and temples, and famous mysteries;* and seeing this, He "has chosen the foolish things of this world" — the simplest Christians, who lead, however, a life of greater moderation and purity than many philosophers—"to confound the wise," who are not ashamed to address inanimate things as gods or images of gods. For what reasonable man could refrain from smiling when he sees that one who has learned from philosophy such profound and noble sentiments about God or the gods, *turns straightway to images and offers to them his prayers, or imagines that by gazing upon these material things he can ascend from the visible symbol to that*

> *which is spiritual and immaterial.* But a Christian, even of the common people, is assured that every place forms part of the universe, and that *the whole universe is God's temple. In whatever part of the world he is, he prays; but he rises above the universe, "shutting the eyes of sense, and raising upwards the eyes of the soul." And he stops not at the vault of heaven; but passing in thought beyond the heavens, under the guidance of the Spirit of God, and having thus as it were gone beyond the visible universe, he offers prayers to God."*
>
> Ib. Bk. 7, ch. 44:629.

> "And let not Celsus be angry if we describe as *lame and mutilated in soul those who run to the temples as to places having a real sacredness, and who cannot see that no mere mechanical work of man can be truly sacred."* Ib. Bk. 7, ch. 52:632.

Origen taught that songs of praise and devotion should be sung only to God. His teaching is opposed to the singing of songs of praise to Mary, or to any other creature. Celsus had written that it was a good practice to sing songs of praise to the sun and to Minerva. Origen answered that the Christians praise the sun only as a work of God and that even these works of God sing praises to Him.

> "Minerva, however, whom Celsus classes with the sun, is the subject of various Grecian myths. . . It is therefore evident, that if we admit Minerva the daughter of Jupiter, we must also admit many fables and fictions which can be allowed by no one who discards fables and seeks after truth. . . Much more are we forbidden to pay divine honors to Minerva, if we are not permitted to worship so glorious an object as the sun, although we may celebrate its glory. Celsus, indeed, says that "we seem to do the greater honour to the great God when we sing hymns of honor of the sun and Minerva;"

but we know it to be the opposite of that. *For we sing hymns to the Most High alone, and His Only-begotten, who is the Word and God; and we praise God and His Only-begotten, as do the sun, the moon, the stars, and all the host of heaven. For these all form a divine chorus, and unite with the just among men in celebrating the praises of the Most High God and His Only-begotten.*"

Against Celsus, chs. 66, 67 :664, 665, Book 8.

Origen also recognizes the fact that Mary lived a normal married life following the birth of Jesus. He quotes a passage from the Jewish historian Josephus in which the latter refers to "James the Just, who was a brother of Jesus (called Christ)." Origen further states:

"Paul, a genuine disciple of Jesus, says that he regarded this James as a brother of the Lord."

Origen against Celsus, Book 4, ch. 47 :416.

ARCHELAUS, A Bishop in Mesopotamia during the latter half of the third century.

In the dispute between Archelaus and Manes (probably about 277 A.D.) there is some evidence in the statements of Manes that at this date, nearly three centuries after the birth of Jesus Christ, there existed in Christendom some deviation from the historic Mary. Manes implies that there is some reluctance to accept the gospel statements that Jesus had brothers. He relies upon this reluctance as an aid to his argument that Jesus was not born of Mary.

"Archelaus said: Are you not, then, of opinion that He was born of the Virgin Mary? Manes said: God forbid that I should admit that our Lord Jesus Christ came down to us through the natural womb of a woman. . . . . A certain person somewhat like you once said to Him, "Mary Thy mother, and Thy brethren, stand without;" and He took not the word kindly, but rebuked the person who uttered it, saying, "Who is my mother,

"THE FIRST PRAYER IN CONGRESS."

(Carpenter's Hall, Philadelphia, Pa., Sept. 1774)

Original painting by T. H. Mattison. Copied and engraved on steel by S. Sadd. Published by William Pate, New York, N. Y.

Courtesy of International Christian Leadership and Christian Business Men's Committee, Boston Chapters.

The persons engaged in prayer are in different postures and positions, face in many directions, but, nevertheless, are united in their petition to God. Origen's description of Christian prayer seems to fit this situation:

"But a Christian, even of the common people, is assured that every place forms part of the universe, and that the whole universe is God's temple. In whatever part of the world he is, he prays; but he rises above the universe, "shutting the eyes of sense, and raising upwards the eyes of the soul." And he stops not at the vault of heaven; but passing in thought beyond the heavens, under the guidance of the Spirit of God, and having thus as it were gone beyond the visible universe, he offers prayers to God."

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and who are my brethren?" And He showed that those who did His will were both His mothers and His brethren. *If you, however, mean to say that Mary was actually His mother, you place yourself in a position of considerable peril. For, without any doubt, it would be proved on the same principles that he had brethren also by her.*"

Manes then proceeds to break down the literal acceptance of the statement: "Mary thy mother, and thy brethren stand without." He argues that if this statement means just what it says then the sons with her were born either of Joseph, of the Holy Spirit, as Jesus was, or were born of adultery. He rules out the birth by the same Holy Spirit: "For if you say that they were begotten by the same Holy Spirit, it will follow that we have had many Christs." He accepts the fact that Mary was a virtuous woman and so rules out the possibility of adultery. He assumes a reluctance on the part of Archelaus to admit that these were the sons of Joseph and Mary and clinches his argument by asking: *"And if you are unable to prove clearly to us that He had brethren, will it be any easier for you to prove Mary to be His mother?"* Manes' argument here is that if one accepts this passage as true, then Mary was the mother of Jesus and the brethren of Jesus with her were her children by her husband Joseph. But Manes rejects this idea and holds that Jesus rebuked the man who made the announcement, for uttering a falsehood. He holds further that Jesus disclaimed having a mother or brothers by saying that his disciples were his mothers and brothers.

In this dispute both Manes and Archelaus accept the word "brethren" (adelphos) in the sense used by the New Testament writers, namely, as children of the same parent or parents. In his reply, Archelaus holds that Jesus, in this verse, was not rebuking the man for an erroneous statement.

He further holds that while this was "an interruption altogether inopportune" the fact that the man mentioned his mother and brothers caused Jesus to treat him with "clemency."

> Archelaus answers Manes: "When one is a child, he thinks as a child, he speaks as a child; but when he becomes a mature man, those things are to be done away which are proper for a child: in other words, when one reaches forth unto those things which are before, he will forget those things which are behind. Hence, when our Lord Jesus Christ was engaged in teaching and healing the race of men, so that all pertaining to it might not utterly perish together, and when the minds of all those who were listening to Him were intently occupied with these interests, it made an interruption altogether inopportune when this messenger came in and put Him in mind of His mother and His brethren. What then? Ought He, now, yourself being judge, to have left those whom He was healing and instructing, and gone to speak with His mother and His brethren? Would you not by such a supposition at once lower the character of the Person Himself? When, again, He chose certain men who were laden and burdened with sins for the honour of discipleship, to the number of twelve, whom He also named His apostles, He gave them this injunction, Leave father and mother, that you may be made worthy of me; intending by this that thenceforward the memory of father or mother should no more impair the steadfastness of their heart. . . .
>
> "It is your opinion that the man who brought the message about His mother and His brethren was rebuked by Jesus . . ." the man who brought the tidings of His mother was much rather the person honoured. . . .
>
> "And even thus it also was that that messenger came inopportunely in upon my Lord Jesus Christ, and brought

the report about His mother and His brethren unseasonably, just when He was fighting against ills which had assailed the very citadel of the heart, and when He was healing those who for a long time had been under the power of diverse infirmities, and when He had now put forth His utmost effort to secure the salvation of all. And truly that man might have met with a sentence like that pronounced on Peter, or even one severer still. But the hearing of the name of His mother and His brethren drew forth His clemency." Ante Nicene Fathers, vol. VI. Archelaus, The Disputation with Manes, pages 223-225.

In answering Manes, Archelaus did not challenge the statement made by the former that, if Mary was the mother of Jesus, "without any doubt, it would be proved on the same principles that he had brethren also by her."

Instead of attempting to prove that the "brethren" were not the children of Mary, Archelaus affirms that it was no error that Mary was His mother and those with her His brothers: Archelaus: "Now, you maintain that the man who brought the word to Jesus about His mother and His brethren was rebuked by Him as if he was in error. . ." "I affirm that neither was this person rebuked who brought Him the message about His mother and His brethren. . . . But the hearing of the name of His mother and His brethren drew forth His clemency."

It is clear that Manes and Archelaus agreed that the message brought to Jesus, "Thy mother and thy brethren stand without, desiring to speak to thee" (Matt. 12:47) declares, in effect, that Jesus had a mother and "that he had brethren also by her." Their point of disagreement was about the meaning of our Lord's reply. Manes held that Jesus rebuked the man for making an untrue statement. Archelaus held that Jesus did not reprimand the man severe-

ly, but rather showed clemency toward him, in spite of the interruption, because the statement was true.

The following quotation from Archelaus stresses the "Son of God" aspect of Jesus Christ and makes Mary and her human offspring of lesser greatness than Elizabeth and her son John. This interpretation by Archelaus certainly antedates the era of high exaltation of Mary which later prevailed:

> "When Jesus gave His testimony concerning John, and said, "Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding, he that is less in the kingdom of heaven is greater than he," tell me what is meant by there being a greater than he in the kingdom of heaven? Was Jesus less in the kingdom of heaven than John? . . . Without doubt the meaning is, that Jesus was less than John among those that are born of woman; but in the kingdom of heaven He is greater than he." Ib. page 226.

THE WITNESS OF THE CATACOMBS

Christianity quickly spread from Palestine to all parts of the great Roman Empire. It became strong in the very heart of the Empire, in Rome itself. Even before the apostle Paul went to Rome he addressed a lengthy letter to the Christian church there. This letter, The Epistle of Paul to the Romans, now forms an important part of the New Testament.

Both Christians and Jews revolted at the pagan custom of burning the bodies of the dead. In the neighborhood of Rome they buried their dead in subterranean passages, or corridors, excavated in the volcanic rock. These burial places are known as the Catacombs.

The inscriptions written, or painted, on these graves during the first, second, and third centuries, bear silent witness to the Christian thought of these early centuries.

We have seen that the writings of the apostles, in the New Testament, and those of the earliest of the post-apostolic church fathers, are completely devoid of the modern cult of Mary. The inscriptions placed on these early Christian graves were the expressions of the faith and devotion of hearts made tender by the death of a loved one. They also are devoid of the Marian cult.

> "While we should not expect to find in these inscriptions a complete system of theology, we would certainly look for some definite expression regarding the religious belief of those who wrote these memorials of the dead. We would expect some reference to the lives of the departed, to the virtues of their character, and to the hopes of the survivors as to their future condition in the spirit-world. In this experience we are not disappointed. We find in these epitaphs a body of evidence on the

> doctrines and discipline of the primitive church, whose value it is scarcely possible to overestimate." (Rev. W. H. Withrow, The Catacombs of Rome, and their Testimony Relative to Primitive Christianity, Nelson & Phillips, New York 1874) pg. 416.

Mr. Withrow goes on to comment on the "infinite contrast" between the inscriptions on the graves in the Catacombs in this "purer period of Christianity," and the pagan errors which later developed in the Christian church at Rome. Referring to this later church he states:

> "There is not a single inscription, nor painting, nor sculpture, before the middle of the fourth century, that lends the least countenance to her arrogant assumptions and erroneous dogmas. All previous to this date are remarkable for their evangelical character. . . The wholesome breath of persecution and the "sweet uses of adversity" in the early ages tended to preserve the moral purity of the church; but the enervating influence of imperial favour, and the influx of wealth and luxury, led to corruptions of practice and errors of doctrine. . . Hence the Catacombs, the rude cradle of the early faith, became also the grave of much of its simplicity and purity. . . .
>
> In the investigation of early Christian epigraphy, therefore, the determination of dates is of the utmost importance, as it is only inscriptions of the earlier and acknowledged purer period of the church which can bear authoritative testimony as to primitive doctrine."
>
> (Ib. pgs. 417-418)

This excellent study of the inscriptions, found in the Catacombs, that were recorded during the early centuries, reveals the following facts that bear on the subject of this book:

1. "A complete avoidance of all images of suffering and woe, or of tragic awfulness, such as abound in sacred art above ground." (p. 227) "There are no representations of the sevenfold sorrows of the "Mater Dolorosa," nor cadaverous Magdalens accompanied by eyeless skulls as a perpetual "memento mori." (p. 227)

2. "Only images of joy and peace abound on every side." (p. 228)

3. There is no "attempt to depict the awful scenes of Christ's passion." (p. 273)

4. The symbolism employed by the early Christians was Christ-centered.

   The symbol of the cross is rarely used. "When it does occur it is generally in some disguised form, and not in that by which it is now generally indicated, familiarly known as the Latin cross." (p. 260) Symbols of the Good Shepherd, the anchor, the dove of the Holy Spirit, and of the fish, are common. One of the most remarkable is that of the fish. "Nearly a hundred examples occur which are attributed to the first three centuries." (p. 252) The Greek word for fish is "Ichthus". These letters form the initial letters of the names and titles of our Lord: "Iesous Christos Theon Huios Soter." "Jesus Christ, Son of God, the Saviour." This symbol, the fish, summarized better than any other, the essence and object of early Christian faith and worship. (p. 253)

5. The name Mary rarely occurs and "is an indication that the homage of the Virgin Mary is the growth of later times." (p. 456)

6. The New Testament series of Biblical scenes found in the Catacombs "cluster around the person and work of the Redeemer." (p. 305) In the nativity scenes "Joseph

This is one of the oldest symbols of the Christian faith. This fish symbol is from the catacomb of Hermes, A.D. 234. The wording which surrounds the figure of the fish in this illustration was added by the author.

The initial letters of the names and titles of our Lord in Greek make up the word "ICTHUS," fish.

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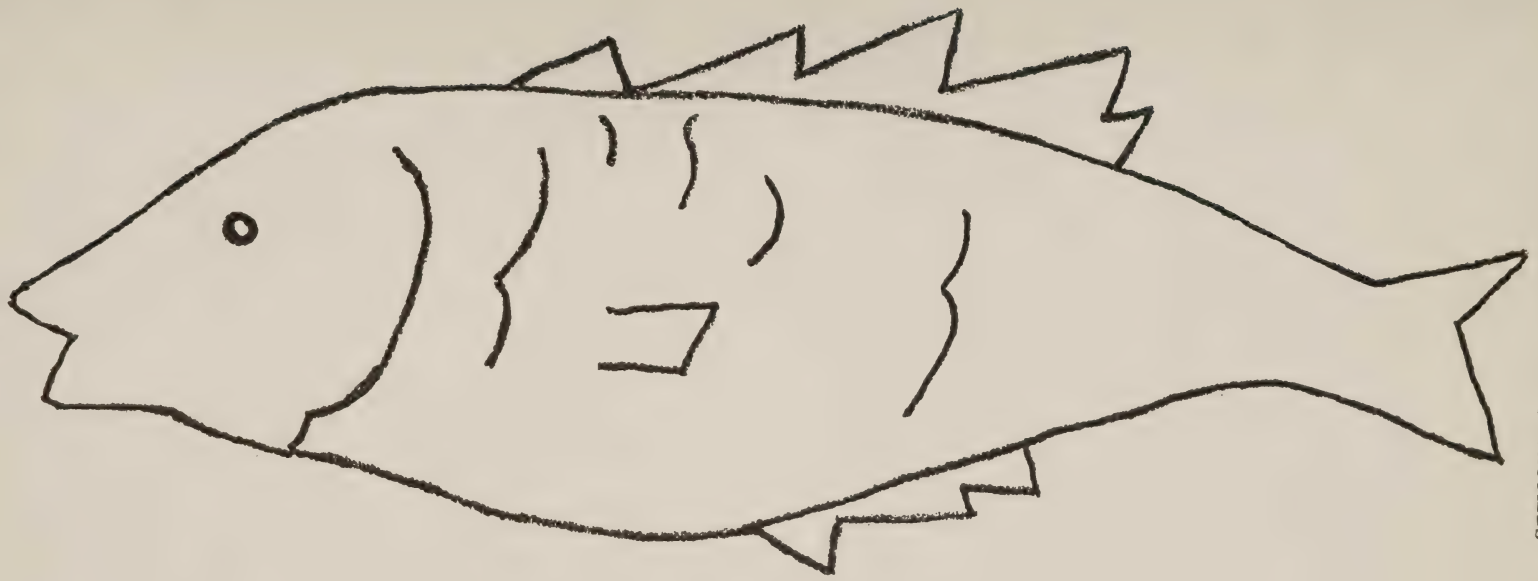
ICTHUS



IESOUS CHRISTOS THEON HUIOS SOTER

"JESUS CHRIST, SON OF GOD, THE SAVIOUR"

and Mary appear in the background as mere accessories of the group." (p. 306)

7. It is not until after these early centuries that Mary appears alone, or as a central figure. "All these early presentations . . . occur only in such connexion as is directly suggested by holy scripture." (p. 308)

8. "The first art-presentation of the Virgin Mary bearing any resemblance to the conventional "Madonna" is of a date "not earlier than the fourth century. . . ." "By this time a sad departure from primitive orthodoxy of belief had already taken place." (pp. 312, 313)

9. Prayers to Mary are unknown in the inscriptions of the Catacombs during these early centuries. Such expressions as "Maria sanctissima, ora pro nobis," which became popular in later centuries, are unknown in this period. "We search in vain through all the corridors of those ancient sanctuaries of the Christian faith for a single example of these . . . formulae." (p. 448)

Thus the historic evidence of the inscriptions in the Catacombs of Rome, for the first three centuries, supports the testimony of the earliest of the church fathers and the writings of the apostles, showing clearly that the Marian cult of modern times had no place whatever in the teaching and practice of the early Christian church.

THE MARY OF HISTORY AND THE MARY OF FICTION

The New Testament is a reliable historic document, or series of documents, as well as being the authoritative text on Christian doctrine. The persons named on its pages were real persons. Jesus was truly born of Mary. This same Mary was the wife of Joseph and the mother of his children. But a few centuries after the death of the apostles men began to create stories of fiction around the Mary of the gospels. These grew in number and popularity through the centuries. These imaginative stories came to be taught and accepted as fact. Much repetition of these stories, the passing of time, and the ignorance of the masses as to the simple facts contained in the gospels, favored their adoption by some as permanent parts of religious belief and devotion. The consequence of all this has been that for many persons the Mary of fiction has largely taken the place of the Mary of history.

Tall tales, books of fable, fancy, and fiction, have always been popular with young people, and with many adults. They will be published and read with pleasure for generations to come. It is vitally important to an understanding of Christian truth that the real facts of history be so clearly, and generally, known that all will be able to distinguish between fact and fiction in what is read and heard about the mother of Jesus. The orderly presentation of the Biblical and extra-Biblical evidence on this subject has been the purpose of this book.

For the guidance of persons unfamiliar with the New Testament, or who may need help in order to distinguish the Mary of history from the Mary of fiction, a list of all references to Mary, the mother of Jesus, found in the New Testament, is given below:

The gospel of Matthew:

chapter 1, verses 16, 18-25.
chapter 2, verses 11, 13, 20-21.
chapter 12, verses 46-50.
chapter 13, verses 55.
chapter 27, verses 56, 61.
chapter 28, verses 1.

The gospel of Mark:

chapter 3, verses 31-35.
chapter 6, verses 3.
chapter 15, verses 40, 47.
chapter 16, verses 1.

The gospel of Luke:

chapter 1, verses 26-57.
chapter 2, verses 5-7, 16, 19, 22-24, 33-35, 41-51.
chapter 8, verses 19-21.
chapter 11, verses 27, 28.
chapter 24, verses 10.

The gospel of John:

chapter 2, verses 1-5, 12.
chapter 19, verses 25-27.

The Acts of the Apostles:

chapter 1, verse 14 "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

The Epistle to the Galatians:

chapter 4, verse 4 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

Having read all of the above passages in the New Testament you will have read all of the authentic history of Mary the mother of Jesus. What you read or hear beyond that, that does not conform to it accurately, is fiction.

The following will illustrate the Mary of fiction. By comparing these examples with the sacred text the reader will note the marked deviation from historic, apostolic catholicity:

From the apocryphal "Gospel of the Birth of Mary: ch. 4: v. 1-6

When the weaning of the infant Mary was complete they brought her to the temple to the "fifteen stairs to ascend." While the parents were putting off some garments Mary "went up all the stairs one after another, without the help of any to lead her or lift her, that any one would have judged from hence, that she was of perfect age."

From the "Protevangelion," ch. 8: v. 2

"But Mary continued in the temple, as a dove educated there, and received her food from the hand of an angel."

From the "Infancy of Jesus Christ." ch. 12: v. 1-6

A leprous woman went to Mary for help: "St. Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed. The woman waited, as she was commanded; and Mary, when she had put Jesus in bed, giving her the water with which she had washed his body, said, Take some of the water, and pour it upon thy body; Which when she had done, she instantly became clean."

Same, ch. 16: 1-16:

Joseph would take Jesus with him when he did carpentry work "And as often as Joseph had any thing in his work to make longer or shorter, or wider or narrower, the Lord Jesus would stretch his hand towards it. And

presently it became as Joseph would have it." The "king of Jerusalem" asked Joseph to make a throne seat for him. When finished Joseph "found that it wanted two spans on each side of the appointed measure." Jesus said to Joseph: "Do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions." They both pulled and brought it to the right dimensions.

The spurious nature of this story is quickly seen from a reading of the second chapter of John's gospel. At the age of thirty Jesus began his public ministry and at Cana of Galilee the water was made wine. We are told by John: "This beginning of miracles did Jesus in Cana of Gaililee." v. 11. Thus the miracles of the boy Jesus are pure fiction.

In "The book of John concerning the falling asleep of Mary" the author's imagination ran wild:

At Mary's request the apostles were gathered to her from the four corners of the earth, and from heaven. The Lord was also present at the departure of her soul. Her body was stretched out upon a couch "And, behold, while they were carrying her, a certain well-born Hebrew, Jephonias by name, running against the body, put his hands upon the couch; and, behold, an angel of the Lord by invisible power, with a sword of fire, cut off his two hands from his shoulders, and made them hang about the couch, lifted up into the air. And at this miracle which had come to pass all the people of the Jews who beheld it cried out: Verily, He that was brought forth by thee is the true God, O mother of God, ever-virgin Mary." The account relates that Jephonias asked Mary for the return of his hands (and arms) and "at the word of Peter, the hands hanging by the couch of the Lady came, and were fixed on Jephonias."

The author of "The Passing of Mary" tells of her assumption:

> An angel announced to Mary that her assumption would be within three days. A cloud picked up the apostles, who were scattered in different parts of the earth, and universe, and brought them to Mary. The Lord appeared with angelic hosts after her death and received her soul. "Then the apostles with great honour laid the body in the tomb, weeping and singing through exceeding love and sweetness. And suddenly there shone round them a light from heaven, and they fell to the ground, and the holy body was taken up by angels into heaven." Thomas called out to the departing Mary for some token. "Then the girdle with which the apostles had encircled the most holy body was thrown down from heaven to the blessed Thomas." After checking the empty tomb of Mary the apostles got on the same cloud that had brought them and returned to their respective places.

The above selections are from apocryphal writings which may be seen in volume VIII of the Ante Nicene Fathers, and in The Apocryphal New Testament, William White & Co., Boston, 1873.

Another fascinating story concerns the "Holy House" of Loretto.

> This is a stone building measuring 28 ft. long by 12½ ft. wide by 13½ ft. high. The accounts tell us that this is the house in which Mary was born and brought up in Nazareth. It was here also that she received the annunciation. In the year 1291 angels took it through the air from Palestine to Dalmatia. While it was there the "Virgin" made an appearance. In 1294 the angels carried it across the Adriatic sea to a wood near Recanti. Later, in 1295, it was moved to its present site.

Through the centuries, to modern times, imaginative religious writers have provided a credulous and uninformed public with stories of miraculous appearances and deeds of "the virgin Mary." In almost all cases these accounts have been presented to the public as actual happenings. The authors or sponsors also prepared "evidence" to support their claims. It is not surprising that a public that has been conditioned to be credulous should accept the accounts without question and even with sincere devotion. Often the alleged site of the appearance is dignified by the erection of a shrine to which many thousands of devotees annually resort. The "build-up," or promotion, through many years may make such a shrine nationally, and internationally, prominent. The following account of the "Virgin of Guadalupe" in Mexico serves to illustrate this type of alleged appearances of the "virgin."

Before the conquest of Mexico by the Spaniards, the Aztecs had erected a "teocalli" on the hill of Tepeyacac (or Tepeyac) for the special worship of "Tonantzin," "the mother of the gods." The appropriateness of the choice of this spot for an appearance, that would gain a following of the Indians, is quite apparent. A narrative by Madame Calderón follows.

> "We went to call on the bishop, the Ylustrísimo Señor Campos . . . folding his hands and looking down, he proceeded to recount the history of the miraculous apparition, pretty much as follows:
>
> "In 1531, ten years and four months after the conquest of Mexico, a fortunate Indian, whose name was Juan Diego, passing by the mountain of Tepeyac, a short distance south of Mexico City, the holy Virgin suddenly appeared before him and ordered him to go in her name to the bishop, the Ylustrísimo D.Fr.Juan de Zumarraga, and to make known to him that she desired to have a place of worship erected in her honor on that spot. The

next day the Indian passed by the same place, when again the holy Virgin appeared before him and demanded the result of his commission. Juan Diego replied that in spite of his endeavor he had not been able to obtain an audience of the bishop. 'Return,' said the Virgin, 'and say that it is I, the Virgin Mary, mother of God, who sends thee.' Juan Diego obeyed the divine orders, yet still the bishop would not give him credence, merely desiring him to bring some sign or token of the Virgin's will. He returned with this message on the 12th of December, when, for the third time, he beheld the apparition of the Virgin. She now commanded him to climb to the top of the barren rock of Tepeyac, to gather roses which he should find there, and to bring them to her. The humble messenger obeyed, though well knowing that on that spot were neither flowers nor any trace of vegetation. Nevertheless, he found the roses, which he gathered and brought to the Virgin Mary, who, throwing them into his 'tilma' (blanket), said, 'Return, show these to the bishop, and tell him that these are the credentials of thy mission.' Juan Diego set out for the episcopal residence, and when he found himself in the presence of the prelate he unfolded his 'tilma' to show him the roses, when there appeared imprinted on it the miraculous image which has existed for more than three centuries.

"When the bishop beheld it he was seized with astonishment and awe, and conveyed it in a solemn procession to his own oratory, and shortly after, this splendid church was erected in honor of the patroness of New Spain. From all parts of the country," continued the old bishop, "people flocked in crowds to see our Lady of Guadalupe, and esteem it an honor to obtain sight of her. What must be my happiness, who can see her most gracious majesty every hour and every minute of the day? I

> would not quit Guadalupe for any other part of the world, nor for any temptation that could be held out to me"; and the pious man remained for a few moments as if rapt in ecstasy. (William Butler, Mexico in Transition, New York, Hunt & Eaton 1892. This is a quotation from: Madame Calderon, Life in Mexico, Chapman & Hall, London, 1843, p. 60)

As evidence that the people really believed this story Mr. Butler points out (pp. 48-49) that a copy of this painting could be found in almost all of the homes of the land, and that, on the day of the anniversary of her appearance great crowds visited her shrine. Also "Until recently the whole pompous ceremonial was countenanced by the presence and apparent devotion of all the high officers of the government, including the president himself." He goes on to quote from the book "Recollections of Mexico" by General Thompson:

> "If the reader should ask, "Does any body believe this?" I answer, that on the anniversary of this miracle I went to the Church of Guadalupe, where more than fifty thousand people were assembled, among them President Bravo and all his cabinet, the archbishop, and, in short, everybody in high station in Mexico. An oration in commemoration of the event was delivered by a distinguished member of the Mexican Congress. He described all the circumstances of the affair as I have given them, but with all the extravagance of Mexican rhetoric, just as one of our Fourth of July orators would narrate the events of the Revolution." (Ib. p. 49)

The story told to Madame Calderón above, was an abridgement of a printed sermon of Cardinal de Lorenzana, Archbishop of Mexico in 1760. This is the general source for this legend. In the more sophisticated Mexico of today there are many, especially among the educated, who recognize this legend as fiction. They take into consideration the

fact that Cardinal de Lorenza "did not give the story to the world until two hundred and twenty-seven years after the events were said to have occurred!" (Butler, p. 47) They also weigh such opinions as that given by Mr. W. I. Curtis, in 1888 who "while on a mission from our government, carefully examined the matter" and stated: "A close examination reveals the fact that it is done in ordinary oil colors upon a piece of ordinary canvas, and that the pigments peel off like those of any poorly executed piece of work." (Butler, p. 53)

The really amazing thing about these alleged appearances of the "Virgin Mary" is that persons whose responsibility and duty it has been, and is, to give the lie to these stories, by presenting the truly historic Mary of the gospels, do not do so and, quite to the contrary, either through ignorance, or knowingly, they support and promote the fiction.

Papal authorization and sanction were given to the acceptance of this story of the "Virgin of Guadalupe" by Pope Pius VI in 1785. A medal which was sold to persons visiting her shrine bore an image of the "Virgin of Guadalupe" on one side and this inscription on the other side:

> "Our most holy father, the sovereign Pope Pius VI, by his brief of the 13th of April, 1785, has conceded plenary indulgence in the hour of death to all those who shall then have upon them one of the medals of Our Lady of Guadalupe, which, ready blest, are sold in her sanctuary." (Butler, pp. 52-53)

There is one historic fact which is sufficient in itself to show, without possibility of doubt, that all of the alleged appearances of the "virgin Mary," through all centuries, and in all countries, are false and fictitious: This fact is, that the Mary who was the mother of Jesus in the New Testament ceased to be a virgin about the year 4 B.C. Conclusive evi-

dence has already been presented in this book to show that the writers of the New Testament, men who were contemporaries of Jesus, and Joseph, and Mary, and of the children of Joseph and Mary, definitely and clearly established, taught, and recorded, in their writings, that Joseph and Mary lived a normal married life, after the birth of Jesus, and that Mary bore no less than six children to her husband Joseph. No matter how many witnesses, documents, or certifications may be produced to prove that the "virgin Mary" appeared to some person, or persons, these can have no weight whatever unless it can also be shown that the appearance occurred before Mary ceased to be a virgin, which happened about the year 4 B.C. Since that time it has been just as impossible for the "virgin Mary" to appear, as it would be for the mother of the reader of these lines to now appear as a "virgin." It is worth all the effort that it may require, in reading and thinking, to know well the real Mary of history. The freedom which comes with the finding of truth more than compensates for the loss of cherished error.

In the first quarter of the nineteenth century a collection of stories appeared in Europe which has brought delight to many millions of people, to our own times. These are known to us as Grimm's Tales. Among the best known, and liked, of these are "Little Snow-White" and "Cinderella." Less known is the story "Our Lady's Child." In this tale Mary appeared to a poor wood-cutter and said to him, "I am the Virgin Mary, mother of the child Jesus. Thou art poor and needy, bring the child to me, I will take her with me to be her mother, and care for her." The wood-cutter gave his child to Mary. The story follows the adventures and trials of the child because of her disobedience. The child is returned to earth, becomes a woman, marries a prince, and, though she becomes a queen and is blessed with children, her life is in peril because she has not repented of her sin. Condemned to be burnt alive she cries out to Mary in confession. Mary

hears her prayer, saves her life, restores her children to her "and granted her happiness for her whole life."

This Grimm's tale of an appearance of the "virgin Mary" deviates from the historic Mary of the gospels but it probably does little or no harm to sound doctrine because it is presented to the public as fiction, a tale. Another book, published in the preceding century, in 1750, tells many stories about Mary, the mother of Jesus. These stories also deviate greatly from the Mary of the gospels. But in this latter case the stories are more likely to be confusing and damaging to sound doctrine than the former, because they are not presented as fiction, but as things to be believed. The 1750 publication is by Liguori and is entitled "The Glories of Mary." By a remarkable coincidence the editor of the English edition of "The Glories of Mary," published in the United States, was also a man named Grimm.

The books of the New Testament are serious writings. All matters that have to do with the eternal welfare of the soul are serious. It is, therefore, important and imperative that all people become so well acquainted with the Mary of history, the Mary of the New Testament, that they will be able to distinguish this Mary from the Mary of fiction. This is all the more necessary because there is such a great quantity of literature published about the Mary of fiction, but classified as history, and so little published about the historic Mary of the gospels, that many do not know how to distinguish one from the other.

CHRONOLOGICAL DEVELOPMENT OF THE MARY OF FICTION

At this point it may be well to note briefly the chronological development of the Mary of Fiction.

First and Second Centuries.

During this period there was no noteworthy deviation from the historic Mary of the gospels.

The apostles and the earliest of the church fathers wrote about Mary, the mother of Jesus, only to the extent necessary to correctly inform us of the birth, life, and mission of Jesus Christ.

Mary's role was an incidental one, although necessary for the incarnation of the eternal Son of God. Reference is made to her in the New Testament only infrequently, and then, not as the principal subject, but as one who was contributory to, or in some way affected, our Lord's advent and ministry.

The Mary of the Christian historians of the first two centuries did not differ from the other members of the fallen Adamic race. During this period there was no teaching of an "immaculate conception of Mary." Quite to the contrary, the apostles taught that the only immaculate one was Jesus Christ.

Likewise, there was no teaching of an "assumption" of Mary during this period. Her death and burial occurred inevitably, but the apostle John, to whom our Lord committed her care, did not mention an assumption, although he wrote after her death. Anything so unusual as an assumption, or resurrection, of the body after death, if it had happened, would have been noted by him in his writings.

After the ascension of Jesus Christ the apostolic narra-

tive makes reference to Mary only twice. One reference is before the day of Pentecost, the "birthday" of the Christian church; and one is by the apostle Paul. The first of these is incidental, the other is indirect.

(a) The incidental reference is by Luke in Acts 1:14: In this verse Mary, and her sons, are listed with the followers of our Lord who assembled in a room in Jerusalem for prayer during the days they were waiting for the coming of the promised Spirit. The significance of this reference is that she and her sons then appeared to be believers in Jesus Christ.

(b) The indirect reference to Mary was by Paul in Galatians 4:4: He was writing about Jesus Christ and said that He was "made of a woman." The significance of this statement is that the eternal Son of God assumed human form.

This indirect reference to Mary, by Paul, is the only time she is referred to in the epistles of the New Testament. In all of the New Testament there is not one reference to Mary as having been present, or as having had any part, in any gathering or function of the Christian church, after this reference to her attendance at the prayer meetings which preceded the formal beginning of the Christian church. The real Mary disappeared from the pages of history a few days before the beginning of the Christian church. Another Mary, the literary "Virgin Mary" of fable and fiction, appeared centuries later, with divine attributes which competed with the pagan goddesses of Egypt, Greece, and Rome.

Third Century.

There was no marked deviation from the Mary of history in the first three centuries.

While the apostles were still living false teachings arose and were combatted by them. Some of the seeds of false tradition, which began to grow in the next century, must have been planted in the third.

> The ecclesiastical historian Eusebius quotes Hegesippus, who likened the early church to a "pure and uncorrupt virgin . . ." "whilst if there were any at all, that attempted to pervert the sound doctrine of the saving gospel, they were yet skulking in dark retreats; but when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom, had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there was none of the apostles left, henceforth attempted, without shame, to preach their false doctrine against the gospel truth." (Isaac Boyle, translator, The Ecclesiastical History of Eusebius Pamphilus, New York: Thomas N. Stanford, 1856) Book III, ch. 32, p. 117, 118.

Eusebius was in apparent agreement with Hegesippus in this statement. It very clearly implies that no successors of the apostles, having like authority, existed to deter the false teachers who came forth when the death of the apostles marked the end of personal apostolic authority.

Fourth Century.

> "The first historical mention of a direct worship paid to the Virgin Mary, occurs in a passage in the works of St. Epiphanius, who died in 403. In enumerating the heresies (eighty-four in number) which had sprung up in the early Church, he mentions a sect of women, who had emigrated from Thrace into Arabia, with whom it was customary to offer cakes of meal and honey to the Virgin Mary, as if she had been a divinity, transferring to her, in fact, the worship paid to Ceres. The very first

instance which occurs in written history of an invocation to Mary, is in the life of St. Justina, as related by Gregory Naziensen . . . it is to the same period—the fourth century—we refer the most ancient representation of the Virgin in art. The earliest figures extant are those on the Christian sarcophagi; but neither in the early sculpture nor in the mosaics of S. Maria Maggiore do we find any figure of the Virgin standing alone; she forms part of a group of the Nativity, or the Adoration of the Magi. There is no attempt at individuality or portraiture." (Mrs. Anna Jameson, Legends of the Madonna as represented in the Fine Arts, London: Longman, Brown, Green, and Longmans, 1852) p. xxi.

Fifth Century.

The disputes and decisions of the Council of Ephesus in the year 431 A.D. mark the time when the Mary of fiction was born. This child, who had been conceived in the previous century, proved to be a very robust infant.

"The condemnation of Nestorius by the Council of Ephesus, in the year 431, forms a most important epoch in the history of religious art. . . . It may be thus summed up here. The Nestorians maintained, that in Christ the two natures of God and man remained separate, and that Mary, his human mother, was parent of the man, but not of the God; consequently the title which, during the previous century, had been popularly applied to her, "Theotokos" (Mother of God), was improper and profane. The party opposed to Nestorius, the Monophysites, maintained that in Christ the divine and human were blended in one incarnate nature, and that consequently Mary was indeed the Mother of God. By the decree of the first Council of Ephesus, Nestorius and his party were condemned as heretics; and henceforth the representation of that beautiful group, since popularly known

Babylonian and Indian counterparts of

"MADONNA AND CHILD."

From "The Two Babylons" by Rev. Alexander Hislop; Loizeaux Brothers, New York.

From Babylon the worship of a goddess mother and son spread to the ends of the earth. See "The Two Babylons" for a detailed study.

Christianity was born and developed in the midst of paganism and spiritual darkness. Any dimming of the Christian light, any weakening of Christian character, brought pressures from the surrounding paganism to compromise, amalgamate, or surrender.

Organizational strength, great controversies, and spiritual degeneration of the church in the fourth and fifth centuries, favored the combination of some of the truths of the gospels concerning the incarnation of the Son of God with the goddess mother and son worship of paganism. This eventuated in the creation of a new cult, an amalgamation of Christian and pagan elements, which progressively became more and more pagan, and less and less Christian. The continued use of Christian terms and Biblical references failed to give it any resemblance to the Christian worship of the apostolic era.

Fig. 5.

From Babylon.*

From India.†

as the "Madonna and Child," became the expression of the orthodox faith. Every one who wished to prove his hatred of the arch-heretic exhibited the image of the maternal Virgin holding in her arms the infant Godhead, either in his house as a picture, or embroidered on his garments, or on his furniture, on his personal ornaments—in short, wherever it could be introduced. It is worth remarking that Cyril, who was so influential in fixing the orthodox group, had passed the greater part of his life in Egypt, and must have been familiar with the Egyptian type of Isis nursing Horus." (Ib. xxii)

Cyril (376-444) bishop of Alexandria, Egypt, took a leading part in opposing Nestorius at Ephesus. "Altogether Cyril presents a character not only unamiable, but singularly deficient in the graces of the Christian life. His style of writing is as objectionable as his character and spirit. Yet he takes high rank as a dogmatic theologian." (Ency. Brit. XIth Ed. "Cyril.")

"The accused (Nestorius) and his friends never had a hearing."

"Nestorius was as orthodox at all events as Athanasius on the subject of the incarnation, and sincerely, even fanatically, held every article of the Nicene creed." The question raised by Nestorius was one as to "the proprieties of language." Nestorius said "I cannot speak of God as being two or three months old." "He did not refuse to speak of Mary as being the mother of Christ or as being the mother of Emmanuel, but he thought it improper to speak of her as the mother of God." Nestorius said of the Council of Ephesus "the Council was Cyril." (Ency. Brit. XIth Ed. "Nestorius.")

Mrs. Jameson suggested that the "Madonna and Child" motif, which became so popular after this Council at Ephesus in 431 A.D., was influenced by Cyril, bishop in Egypt, who

was influenced by representations of the Egyptian goddess Isis with the god Horus on her lap. This is a probable assumption. The similarity, in language and description, of these "Madonnas" is apparent in the following description of Isis:

> "The cults of Isis and Osiris are so inextricably mixed that it is impossible to disentangle them completely. The writing of her name shows that she was the queen "She of the throne," and therefore naturally the partner of Osiris, the Occupier of the Throne. Her cult spread far and wide, so that there was a Thames-side temple of Isis in London and an altar to Isis at Chester. Her aspects were so many that she was known as the Myriad-named, but her chief epithets are "Mother of God, Lady of Heaven." She bears the child Horus, she protects him in infancy and childhood, she advises him when Setekh brings a legal action against him, and by her magical spells gives him the victory in his hand to hand combat with his great enemy. She was the greatest of all goddesses for she was the Great enchantress, the mistress of magic, the Speaker of Spells. She alone knew the secret name Re, and by that knowledge all things were subject to her. She was invoked in all illness, especially those of children, for she had protected Horus her son from all the dangerous illnesses of childhood. She was the great Mother of all who worshipped her." (Margaret A. Murray, The Splendour that was Egypt, London, Sedgewich and Jackson Limited, 1949) pp. 169, 170.

The Mary who made her debut at the Council of Ephesus was a blend of the two Marys. But she was a new Mary. Mary the simple "handmaid" (servant) of the annunciation who, after the birth of Jesus, became the mother of Joseph's children, and then his widow, was speedily eclipsed by this new Mary of fiction. We need another name to distinguish

these Marys one from the other. This new Mary, who appeared formally in the year 431 A.D., made her debut in the city of Ephesus. During the ministry of the apostle Paul this same city had another patroness to whom the shrine makers and the populace were very much devoted (see Acts 19:23-41). This new Mary of Ephesus had (and has) much in common with Diana of Ephesus. Since the Mary of fiction is known by the title "The Madonna," a fitting title for her would be "The Madonna of Ephesus." By this title the reader will recognize the debutante of the Council of Ephesus, the new Mary of fiction.

Sixth and Seventh Centuries.

> "The history of the next three hundred years testifies to the triumph of orthodoxy, the extension and popularity of the worship of the Virgin, and the consequent multiplication of her image in every form and material through the whole of Christendom." (Legends of Mad. p. xxiii)

Eighth Century.

The growing power of the new cult to the new Mary, "the queen of heaven," was checked for about one hundred years by the controversies of the iconoclasts who sought to eradicate idols and idolatry. There was much destruction of pictures and images of the "Madonna" during this controversy.

> "The immediate result was naturally enough a reaction, which not only reinstated pictures in the veneration of the people, but greatly increased their influence over the imagination. For it is at this time that we first hear of a miraculous picture." (Legends of Mad. p. xxiv)

Ninth Century

> "It is, I think, about 886, that we first find the effigy of the Virgin on the coins of the Greek empire." (Ib. xxiv, xxv)

ISIS and HORUS (Osiris)

Egyptian counterpart of the "Madonna and Child."

A Ptolmaic bronze, in the Louvre. Height 19 inches.

Cyril, Bishop of Alexandria, spent the greater part of his life in Egypt. The worship of the universal mother and child under the names of Isis and Horus (Osiris) had spread from Egypt to the countries surrounding the Mediterranean sea. It was this Cyril who led in the deliberations and decisions of the Council of Ephesus in 431 A.D. At this Council a new Mary, "The Madonna of Ephesus" made her formal debut. This new Mary was given the title "Mother of God" and appeared in Christendom to compete with the goddess Isis and her god-son Horus. The transfer of devotion from the Egyptian mother and child to the Madonna of Ephesus and child was made easy by their likenesses, even in posture. (See next illustration.)

See page 184

IRISH MADONNA and CHILD

From the elaborately executed copy of the gospels known as "The Book of Kells" Irish. Seventh century.

In the fifth century adaptation of the gospel account of the incarnation of the Son of God to the ancient mother and child worship, the mother was dependent upon the Son and could appear only with him. But by the seventh century, after some two centuries of development, the mother was beginning to appear alone as an object of veneration.

Tenth Century.

"Towards the end of the tenth century the custom of adding the angelic salutation, the "Ave Maria," to the Lord's prayer, was first introduced." (Ib. p. xxv)

Eleventh and Twelfth Centuries.

"The pilgrimages to the Holy Land, and the crusades in the eleventh and twelfth centuries, had a most striking effect on religious art, though this effect was not fully evolved till a century later. More particularly did this returning wave of Oriental influences modify the representations of the Virgin. Fragments of the aprocryphal gospels and legends of Palestine and Egypt were now introduced, worked up into ballads, stories, and dramas, and gradually incorporated with the teaching of the Church. A great variety of subjects derived from the Greek artists, and from particular localities and traditions of the East, became naturalised in Western Europe. Among these were the legends of Joachim and Anna; and the death, the assumption, and the coronation of the Virgin." (Ib. xxv, xxvi)

Other religious groups had long used the rosary and it may have been introduced to the West during this period.

Thirteenth and Fourteenth Centuries.

"The title "Our Lady," came first into general use in the days of chivalry, for she was the lady "of all hearts," whose colours all were proud to wear. Never had her votaries so abounded. Hundreds upon hundreds had enrolled themselves in brotherhoods, vowed to her especial service (as the Serviti, who were called in France, 'Les esclaves de Marie'; or devoted to acts of charity, to be performed in her name (as the order of 'Our Lady of Mercy', for the deliverance of captives.) Already the great religious communities, which at this

time comprehended all the enthusiasm, learning, and influence of the Church, had placed themselves solemnly and especially under her protection. The Cistercians wore white in honour of her purity; the Servi wore black in respect to her sorrows; the Franciscans had enrolled themselves as champions of the Immaculate Conception; and the Dominicans introduced the rosary." (Ib. xxvi, xxvii)

The "Golden Legend," by Jacobo di Voragine, appeared at this time and added many themes to inspire the devotees of the Madonna.

The poetry of Dante was of major importance in promoting the glorification of Mary.

Fifteenth Century.

"Early in the fifteenth century, the Council of Constance, and the condemnation of Huss, gave a new impulse to the worship of the Virgin." (Ib. xxxi)

"There was now an attempt at varying the arrangement of the sacred groups which led to irreverence, or at best to a sort of superficial mannered grandeur; and from this period we date the first introduction of the portrait Virgins. An early, and most scandalous example remains to us in one of the frescoes in the Vatican, which represents Giulia Farnese in the character of the Madonna, and Pope Alexander VI. (the infamous Borgia) kneeling at her feet in the character of a votary. Under the influence of the Medici the churches of Florence were filled with pictures of the Virgin, in which the only thing aimed at was an alluring and even meretricious beauty. Savanarola thundered from his pulpit in the garden of San Marco against these impieties. He exclaimed against the profaneness of those whe represented the meek mother of Christ in gorgeous apparel, with head unveiled, and under the features of

women too well and publicly known. He emphatically declared that if the painters knew as well as he did the influence of such pictures in perverting simple minds, they would hold their own works in horror and detestation." (Ib. xxxii, xxxiii)

At the end of this century the "Madonna of Ephesus" was associated with a great event, the discovery of the new world by Columbus in 1492.

"The admiral had placed himself under the special protection of our Blessed Lady. His own ship was called the "Santa Maria de la Concepcion." In his cabin lay the charts drawn up in the Church of "St. Maria Maggiore" at Florence. The first and last known land they touched proved to be "St. Mary's," in the Azores. The second island discovered was called "La Concepcion," (the first being properly called San Salvador.) The whole fleet, "according to invariable custom," sang the "Salve Regina" every evening as the sun went down. This exquisite hymn is thus usually translated:—

'Hail, O Queen, O Mother of mercy; hail, our life, our comfort, and our hope.
'We, the banished children of Eve, cry out unto thee, To thee we send up our sighs, groaning and weeping in this vale of tears.
'Come, then, our advocate, and look upon us with those thy pitying eyes,
'And, after this our banishment, show us Jesus, the blessed fruit of thy womb.
'O merciful, O pious, O sweet Virgin Mary!' "

"These are very remarkable facts of themselves; but they become still more so when we remember that the see of Rome only a few years since, at the unanimous request of our prelates, declared this part of the new world under the special patronage of the same Blessed Lady. Colum-

THE MADONNA and POPE NICHOLAS IV.

A mosaic in the apsis of St. John Lateran. A.D. 1287-1292.

The figure of the "Virgin," of colossal dimensions, "places one hand on the head of a diminutive kneeling figure, Pope Nicholas IV, by whom the mosaic was dedicated about 1290; the other hand, stretched forth, seems to recommend the votary to the mercy of Christ." (Mrs. Jameson, "Legends of the Madonna." pg. 7)

The "Madonna of Ephesus" here stands alone as an object of veneration and is not dependent upon the presence of the Son.

4 **Mosaic. Lateran.** A.D. 1287—1292.

bus, in his piety, had been beforehand with the bishops in choosing for America its august patroness." (Thomas D'Arcy McGee, The Catholic History of North America, Boston, Patrick Donahoe, 1855) pgs. 18, 19.

Without a doubt, it was the will of God that this "new world" should be discovered at that time. Since it was a violation of the teaching and practice of the apostles to place the expedition under the protection of "The Madonna of Ephesus" and to offer prayers to her, we are not surprised at the rebuke that the true God, who described himself to Moses as a jealous God, administered to the expedition. The captain's ship, which bore the name of this "protectress," the Santa María, ran on a shoal, in fair weather, and was broken up by the waves. To add emphasis to the rebuke, this took place on Christmas day.

With the aid of natives, using canoes, practically everything on the Santa Maria was salvaged, including the lumber and even the nails. Much of this material, the lumber and nails in particular, were subsequently used by Columbus to build a lodging and fortress for a group of the Spaniards who remained on the island while Columbus and the others returned to Spain in the other two ships. At first disheartened at the loss of the Santa María, Columbus later took courage from the fact that this loss enabled them to build a fortress from her parts and leave a group to study the language and gain valuable information. In order to establish some bond between the fortress and the Santa María the former was named "La Navidad," the nativity, in memorial of their having escaped from the wrecked Santa María on Christmas day. The rebuke was not ended. Even this perpetuation of the memorial was wiped out. The thirty-nine "Christians," devotees of "The Madonna of Ephesus," left by Columbus:

"soon began to indulge in the most wanton abuses.

> Some were prompted by rapacious avarice, and sought to possess themselves, by all kinds of wrongful means, of the golden ornaments and other valuable property of the natives. Others were grossly sensual, and, not content with two or three wives allowed to each by Guacangari, seduced the wives and daughters of the Indians.
> Fierce brawls ensued among them about their ill-gotten spoils and the favors of the Indian women; and the natives beheld with astonishment the beings whom they had worshipped, as descended from the skies, abandoned to the grossest of earthly passions, and raging against each other with worse than brutal ferosity." (Washington Irving, The Life and Voyages of Christopher Columbus, Philadelphia: David McKay Publisher, 1892. Vol. I, p. 283)

Nearly a year later, on the 27th of November, when Columbus arrived opposite the harbor of La Navidad, there was no fortress. All of the Spaniards had been killed and the forterss itself, the remains of the Santa María, had been "sacked, burnt, and destroyed." (Ib. p. 281)

Of course the Mary of the New Testament had nothing to do with these events. The "Virgin" Mary had ceased to exist about the year 4 B.C. In the New Testament record this Mary was last seen as the widow of Joseph met in humble prayer with a group of believers in Jesus Christ, including some of her own children. They were waiting for the promised coming of the Holy Spirit. This occurred a few days later, on the day of "Pentecost," the birthday of the Christian church. In all of the New Testament record of the founding and teaching of the Christian churches after that "birthday" there is no mention of Mary. Obviously she had no part in the doctrine, worship, or work of the apostles and of the New Testament churches that was of sufficient importance to posterity to be recorded. The real Mary must not be confused with "The Madonna of Ephesus."

Sixteenth Century.

The Spanish historians of this century have left numerous accounts to illustrate the important place given to the Mary of fiction, "The Madonna of Ephesus" in the conquest of the new world.

Among the captains who followed Columbus was Alonzo de Ojeda.

> "Bishop Las Casas relates that he (Ojeda) always carried about him a little Flemish painting of the Mother of God, which, when wrecked on hostile coasts or bewildered in pathless wilds, he was wont to fasten against the next tree, then kneel before it and devoutly offer his prayers. Once, having almost perished, toiling through the morasses along the coast of Cuba, he made a vow to erect a chapel to Our Lady at the first village he should meet and there deposit his picture for the veneration of all comers. This vow he lived to fulfill; and the Madonna of Ojeda was long held sacred by the Indians of Cueybas. . . . He built a little hermitage, or oratory, in the village, and furnished it with an altar, above which he placed the picture. He then summoned the benevolent cacique and explained to him . . . the history of the Virgin, whom he represented as the Mother of the Deity that reigned in the skies and the great advocate for mortal man."
>
> "The worthy cacique listened to him with mute attention; and though he might not clearly comprehend the doctrine, yet he conceived a profound veneration for the picture." (Op. Cit. McGee, Catholic Hist. of Amer. pp. 27, 28)

It was an almost routine practice of Cortés, in his conquest of Mexico, to put pressure upon the chief of a community to permit his soldiers to destroy their images and re-

place them by that of the "Virgin," or the "Virgin and child." The exchange which took place in Cempoalla is typical:

> "Fifty soldiers, at a signal from their general, sprang up the great stairway of the temple, entered the building on the summit . . . tore the huge wooden idols from their foundations, and dragged them to the edge of the terrace. . . With great alacrity they rolled the colossal monsters down the steps of the pyramid, amidst the triumphant shouts of their companions, and the groans and lamentations of the natives. They then consummated the whole by burning them in the presence of the assembled multitude. . . .
>
> A procession was next formed, in which some of the principal Totonac priests, exchanging their dark mantles for robes of white, carried lighted candles in their hands; while an image of the Virgin, half smothered under the weight of flowers, was borne aloft, and, as the procession climbed the steps of the temple, was deposited above the altar." (W. H. Prescott, History of the Conquest of Mexico, Philadelphia: J. B. Lippincott Co., 1863. Vol. I, pp. 360, 361)

Bishop Las Casas was influenced by the sacred Scriptures much more than most of his Spanish contemporaries. He insisted that true conversion could come only after the doctrines of Christianity were understood by the natives and voluntarily accepted by them as a result of understanding, without compulsion. Prescott comments on this as follows:

> "Las Casas, whose enlightened views in religion would have done honor to the present age, insists on the futility of these forced conversions, by which it is proposed in a few days to wean men from the idolatry which they had been taught to reverence from the cradle. "The only way of doing this," he says, "is, by long, assiduous, and faithful preaching, until the heathen shall gather some

ideas of the true nature of the Deity and of the doctrines they are to embrace. Above all, the lives of the Christians should be such as to exemplify the truth of these doctrines, that, seeing this, the poor Indian may glorify the Father, and acknowledge him, who has such worshippers, for the true and only God."

(Ib. p. 272)

The Indians respected and reverenced the Spaniards. Many of them were easily induced to worship the images of the Spaniards, often along with their own. This tendency to accept the new and unknown without understanding is illustrated by the account of the horse left by Cortés with the people of Peten as the Spaniards travelled toward Honduras:

"Cortés, on his departure, left among this friendly people one of his horses, who had been disabled by an injury in the foot. The Indians felt a reverence for the animal, as in some way connected with the mysterious power of the white men. When their visitors had gone, they offered flowers to the horse, and, as it is said, prepared for him many savory messes of poultry, such as they would have administered to their own sick. Under this extraordinary diet the poor animal pined away and died. The affrighted Indians raised his effigy in stone, and, placing it in one of their "teo-callis," did homage to it, as to a deity. In 1618, when two Franciscan friars came to preach the Gospel in these regions, then scarcely better known to the Spaniards than before the time of Cortés, one of the most remarkable objects which they found was this statue of a horse, receiving the homage of the Indian worshippers, as the god of thunder and lightning." (Ib. Vol. III, p. 294)

After reading the Acts of the Apostles in the New Testament one must realize how utterly absurd it would be to

imagine the great missionary and evangelist the Apostle Paul, or any other of the apostles, entering a Mexican community with Cortés and trying to persuade the people to accept an image of Mary and offer prayers to her. Such practices were so completely contrary to the Christian doctrine of the apostles as to be unthinkable.

Two of the most important naval battles in history were fought in the last half of this century. Both of these were victories for Christianity. In both of these "Mary the Madonna" received much attention.

1571 The battle of Lepanto.

> "Among the events of this age, which had great influence on the worship and the representations of the Madonna, I must place the battle of Lepanto, in 1571, in which the combined fleets of Christendom, led by Don Juan of Austria, achieved a memorable victory over the Turks. This victory was attributed by Pope Pius V. to the especial interposition of the Blessed Virgin. A new invocation was now added to her Litany, under the title of "Auxilium Christianorum"; a new festival, that of the Rosary, was now added to those already held in her honour; and all the artistic genius which existed in Italy, and all the piety of orthodox Christendom, were now laid under contribution to encase in marble sculpture, to enrich with countless offerings, that miraculous house, which the angels had borne over land and sea, and set down at Loretto; and that miraculous, bejewelled, and brocaded Madonna, enshrined within it." (Op. Cit. Legends of the Madonna xxxv)
>
> "The Holy League was publicly inaugurated at the Vatican on the 25th of May, 1571." . . .
>
> A grand procession of dignitaries of Church and State was made on July 2; "and a herald proclaimed to the multitude "the perpetual league and confederacy, made

by the grace of God and the Virgin, and the means of His Holiness the Pope, against the Turk." (Sir William Stirling-Maxwell, Don Juan of Austria, London: Longmans, Green and Co. 1883) p. 340, 343 Vol. I. On his way to assume command Don Juan visited "Our Lady of Monserrat" to whom he "entertained a peculiar devotion." . . . "He now spent two days with the Benedictines in visiting the hermitages and in performing his devotions at the Virgin's shrine." (Ib. 353) The banner of the Holy League was of blue damask. In the center was the image of Christ crucified, and beneath the scutcheon of the Pope and the arms of Don Juan.

On the auspicious occasion when this banner was presented to Don Juan, Granvelle said "Take, fortunate prince, take these emblems of the Word made flesh, these symbols of the true faith, and may they give thee a glorious victory over our impious enemy, and by thy hand may his pride be laid low!" There is no mention of a representation of the "Virgin" being on the banner. (Ib. 359)

In September Don Juan wrote to Don Gracía de Toledo that he had sailed in pursuit of the enemy. He said: "I have with me two hundred and eight galleys, twenty-six thousand troops, six galeasses, and twenty-four ships. I trust our Lord that He will give us the victory if we meet the enemy." (Ib. 385)

On Sunday the 7th of October, 1571, the enemy was sighted. Before engaging in combat Don Juan transferred to a speedy frigate and ran along the line of ships addressing words of encouragement to the officers. "To the Spaniards he said: 'My children, we are here to conquer or to die as Heaven may determine. Do not let our impious foe ask us 'Where is your God?' Fight in his holy name, and in death or in victory you will win immortality." (Ib. 407)

Don Juan called on his men to fight in the name of the Lord. Above he wrote "I trust our Lord that He will give us the victory." These references seem to contrast with the preponderance of ascriptions to "Mary the Madonna" as the "auxilium Christianorum," after the victory was won. Perhaps the pressure of the hour, before the battle, made Don Juan more realistic.

"Painting and sculpture vied with poetry in celebrating the victory." . . . In the Dominican church of San Giovanni e Paolo, in the chapel of the Rosary, Domenico Tintoretto painted, in a style worthy of his sire, the three Confederate Princes,—the Pope, the Spanish king, and the Doge Mocenigo,—attended by their three commanders, kneeling in adoration of Our Lord and His Virgin Mother, with the naval conflict in the distance, and the holy Justina hovering above all, waving a palm of victory." (Ib. 444, 445)

"In commemoration of the victory, Pius decreed that the feast of the Rosary should be held every year, on the first Sunday of October; and to the titles of the Blessed Virgin, gathered from Hebrew poetry and Christian experience into the Litany of Our Lady, he added that of 'auxilium Christianorum,' help of the Christians." (Ib. 447, 448)

When news of the victory reached Philip II in Spain there was great rejoicing. "Next day the King and his Court heard high mass, said by the Papal Legate, at the conventual church of San Felipe el Real; and from thence the various Councils of State repaired in procession to give thanks at the ancient and popular shrine of Our Lady of Atocha." (Ib. 449)

"One of these paintings may still be seen in the church of San Pablo at Seville. . . The galleys of Don John and Ali are engaged about the middle of the foreground, Don

John's having her prow and right side towards the spectator, and therefore somewhat concealing the Turk. Historical truth has been little attended to—the Christian galleys have all got their sharp peaks (these had been cut off before the battle) and a number of Turks have forced their way on board the flagship. The banner of the League—a broad red flag with a crucifix on it, somewhat awkwardly placed at the right corner of Don John's poop—is red. (The original banner was blue.) From the conventional look of the galleys, the absence of bows and arrows in the Turkish ranks, and similar inattention to facts that must have been at the time notorious, I am inclined to think the picture a work of the seventeenth century. Above, in the sky, which goes up into an arch in the frame, are the Virgin and Child, from whom destroying angels are sent to discomfit the Turks. Pius V. is praying on the right hand of the Virgin, with his tiara placed on a small red altar." (Ib. 454) It is stated above that "Historical truth has been little attended to" in this painting. This lack of attention to the historic is very apparent in the representation of Mary. The historic virgin Mary, who ceased to be about 4 B.C. and the child Jesus, who ceased to be a child early in the first century, are represented by the artist as being present at the battle of Lepanto in 1571 A.D. Of course, the Mary who was so celebrated at that time was "Mary the Madonna" of fiction, who supplanted the Mary of history in 431 A.D.

In 1571 the "King of kings and Lord of lords," who is the true "help of the Christians," preserved Europe from the peril of the Turks. But much of the glory for this victory was ascribed to the "Madonna of Ephesus." In the next great naval battle the violation of the decalog, in this respect, was even greater, and with dire consequences.

1588 The battle between "The Invincible Armada" and the English navy, in the English channel.

This battle took place seventeen years after the battle of Lepanto. This also was motivated by religious feeling. This, however, was a very different situation. The battle of Lepanto was largely defensive. The battle of 1588 was an offensive against the revival of Christianity, which had begun in the early part of the century in Germany and had spread to England. This renaissance had penetrated other countries also, but in Spain, and elsewhere, it had been effectively suppressed. Two of the three rulers who sponsored the Lepanto defensive battle, the Pope and the king of Spain, were the sponsors of the offensive battle of 1588.

The "Madonna of Ephesus" received only an average amount of attention before the battle of Lepanto, but a major part of the praise and glory after the victory. In the offensive of "The Invincible Armada" in 1588 the situation was just the reverse of that of Lepanto. In 1588 the Madonna received a great amount of attention before the battle and almost none at all after the notable victory for Christianity.

On the standard, or banner, at Lepanto, the figure of Christ on the cross was central. The figure of Mary was not on it. The standard of the Spanish Armada, in contrast, bore a representation of the "Virgin mother" on one side, and that of Christ on the cross on the other.

> "The standard which was to be presented, itself indicated the sacred character of the war. Into the Royal Arms of Spain there had been introduced as supporters on one side Christ on the Cross, on the other the Virgin mother; and on the scroll below was written. 'Exsurge Deus et vindica causam tuam,' "Arise, O Lord, and avenge thy cause." (James Anthony Froude, The Spanish Story of the Armada, New York: Charles Scribner's Sons, 1892) p. 5. Froude's essay is a summary of "La Armada

Invincible," by Captain Cesareo Fernandez Duro (Madrid, 1884). It may be noted in passing that this prayer was answered remarkably before the summer had passed.

The ship boys were to sing the 'Ave Maria' at the foot of the main mast each day at sunset. (Ib. p. 29)

Many of the ships were given names that had reference to Mary, or names of "saints."

Each day of the week had its code word:
Sunday—Jesus.
Monday—The Holy Spirit.
Tuesday—The Holy Trinity.
Wednesday—Santiago (St. James)
Thursday—The Angels.
Friday—All Saints.
Saturday—Mary ("Our Lady") (Ib. p. 29)

Let us follow some of the important events:

Saturday (Mary) May 28, 1588. The fleet weighed anchor. Due to the delays the water on the ships was not potable and the provisions were putrid. Unfavorable winds kept them from progress for some two weeks. (Ib. p. 32)

Sunday (Jesus) July 25: The fleet reached the mouth of the English channel. (Ib. p. 39)

Friday (All Saints) July 29. "They were now in sight of the den of the dragon which they were to come (had come) to slay, and Medina Sidonia (the commander of the "Invincible Armala") ran up to his masthead a special flag of his own, which had been embroidered for the occasion—Christ on the Cross, and Our Lady and the Magdalen on either side of Him." (Ib. p. 39)

Sunday (Jesus) July 31. The Capitana is damaged and

captured by the English. "She had five hundred men on board, besides a considerable part of the money which had been sent for the use of the fleet." (Ib. p. 43) "Besides the money, there was found a precious store of powder, which the English sorely needed." (Ib. p. 44) "Orquendo's ship, "Our Lady of the Rose," was blown up, and two hundred men, dead and wounded, were hurled into the sea." (Ib. p. 44)

Thursday (The Angels) August 4. "was St. Dominic's Day. The house of Guzman de Silva claimed St. Dominic as a member of the family; and St. Dominic, the Duke was assured, would now lend a hand to his suffering kinsmen. . . . Howard and Drake seemed willing to give St. Dominic an opportunity of showing what he could do."

(Ib. 48, 49)

With the disadvantage of a light wind the English ship, the Ark Raleigh, ranged alongside the San Martin and caused considerable damage. Captains Recalde and Oquendo came to the Duke's aid. A sudden calm left the English commander Howard and his ship surrounded by the enemy. "Eleven boats, to the amazement of the Spaniards, dropped over the Ark's side. Hundreds of men sprang into them, seized their oars, and took the Ark in tow, careless of the storm of musketry which was rattling upon them. She was already moving when the breeze rose again. Her sails filled and she flew away, dragging her own boats, and leaving behind the swiftest of the pursuing galleons as if they were at anchor." (Ib. 49, 50)

Thursday was the day of "the angels," and this day was also St. Dominic's day. The Spaniards

had not learned that man-made saints are both deaf and impotent. But angels are real creatures, who do the will of God. It seems that they came to the aid of the Christian forces on this day.

Sunday (Jesus) August 7 and Monday (Holy Spirit) August 8. The English send eight flaming ships into the Armada. They are confused and scattered. Battle continues. (Ib. p. 53f) Armada retreats.

Tuesday (The Holy Trinity) August 9. This is the day of Philip's patron saint, St. Lawrence "whose arm he had lately added to his sacred treasures in the Escurial." The commander of the "Invincible Armada" decides to flee to the north and return to Spain. (Ib. 60-63)

August (no date) "Our Lady of the Rosary," was wrecked in Blasket Sound." She carried seven hundred men when she sailed out of Lisbon. Two hundred out of the seven were alive in her when she struck the rock, and every one of them perished, save a single lad." (Ib. pp. 79, 80)

Sunday (Jesus) Sept. 18. A heavy storm disperses the remains of the fleet with the commander, Medina Sidonia. Sixty-one ships had been with him; he is left with eleven. (Ib. p. 83)

Thursday (The Angels) September 22. The commander arrives at Santander with eleven ships. (Ib. p. 83)

Friday (All Saints) Sept. 23. Medina Sidonia sends report to Philip II. "The miseries which they had experienced had exceeded the worst that had ever before been heard of. In some ships there had not been a drop of water for fourteen days. A hundred and eighty of the crew of the San Martin (Medina Sidonia's ship) had died, the rest were down with putrid fever. Of his personal attend-

ants all were dead but two. There was not food enough left on board for those who were alive to last two days." (Ib. p. 83)

Thursday (The angels) October 13. Philip II sends a letter to the bishops and archbishops throughout his dominions instructing them to bring to an end the special devotions for the success of the "Invincible Armada": "You may wind up in the cathedrals and churches of your dioceses with a solemn Thanksgiving Mass on any day which you may appoint." . . . "We are bound to give praise to God for all things which He is pleased to do." (Ib. p. 87) In this letter there is not a word about the "Virgin." The "Madonna of Ephesus" who seemed to be the hope and glory of Spain and of the "Invincible Armada" seemed to be very much neglected.

The eminent Spanish historian and priest, Juan de Mariana, in commenting on this disaster for Spain, and victory for Christianity, said: "Very few ships and a small number of soldiers arrived and came into different ports of Spain at the beginning of winter. In this manner the intents of men are thwarted by a higher power. Without doubt the flower of the military might of Spain perished in this enterprise, and with this disaster God punished many and very grave sins of our people." (Juan de Mariana, Historia de España, In Biblioteca de Autores Españoles, [Vol. 31, p. 405, year 1588] Madrid: 1909).

After the victory for "Christian" Europe in 1570 Pius V decreed the annual observance of the feast of the Rosary and added to the titles of the "Madonna of Ephesus" that of "auxilium Christianorum," "help of the Christians." A pair of fine medals, bearing the heads of Don Juan of Austria, and of Pius V, were struck in honor of the victory of Lepanto.

Following the victory for Christianity in 1588 queen Elizabeth of England also struck a medal. It bore the inscription: "Deus flavit, et dissipati sunt," 'God blew, and they were scattered.'

The lessons of history are for the instruction of wise statesmen. The monarchs of Spain seemed to be too bound by tradition to accept apostolic Christianity. In the disaster of the "Invincible Armada," God, in the words of Mariana, "punished many and grave sins" of the people. One of the gravest of these was the violation of the second commandment of the decalog: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God." (Exodus 20:4-5)

Forty-five years before the defeat of the Armada Charles V, the father of Philip II, made the most far-reaching decision of his reign. If this decision had favored the opportunity, this naval battle of 1588 probably would not have happened. In 1543 Francisco de Enzinas completed the translation and printing of the first New Testament to be printed in Spanish. In that year he personally presented a copy of this New Testament to Charles V with the request that he sponsor its circulation among the people of Spain. Among other sound reasons for his request, he said:

> "I have espoused the side of them who conceive that such translations, were they executed by learned men of mature judgment and great skill in the several languages, would mightily advance the interest of the Christian Republic, by affording both instruction to the illiterate, and comfort to the well-informed, who delight to hear in their own language the discourses of Jesus and his Apostles concerning those mysteries of our redemp-

tion from which our souls derive salvation and comfort. . . . Now, not to speak of the Greeks and the other nations who were made acquainted with the salvation of Jesus Christ by reading the Sacred Scriptures in their own language, there is no people, as far as I know, except the Spaniards, who are not permitted to read the Bible in their native tongue. . . And since I am well assured, with Solomon, that the hearts of good princes are governed by God, I trust in Heaven that your Majesty will take this my work in good part; that you will encourage and defend it by your authority; and that you will employ all means to procure it a favorable reception by others. This ought to be done the more on this account, that the good which may be expected to result from it throughout the kingdom, is neither wealth, nor honor, nor worldly advantages, but spiritual blessings, and the glory of Jesus Christ." (Thomas M'Crie, History of the progress and suppression of the reformation in Spain in the sixteenth century (Edinburgh: William Blackwood; London, 1829) pp. 401-405.

To his everlasting shame and to the perpetual sorrow of his country, Charles V, in consultation with his ecclesiastical advisors, rejected this priceless gift and labor of love—the Spanish New Testament. Enzinas was arrested and taken to the prison at Brussels.

By this act Charles V turned away from the truth and kept it from his people. But the great peril encountered by those who "turn away their ears from the truth" is that they are likely to "turn aside unto fables." (2 Tim. 4:4)

To the preaching of the gospel of Christ by Paul in Ephesus, the people raised the cry "Great is Diana of the Ephesians." The craftsmen of the city complained that in this preaching there was danger "that the temple of the great goddess Diana be made of no account, and that she should even be

deposed from her magnificence whom all Asia and the world worshippeth." (Acts 19:27-28) In an earlier reference we saw that the Mary of fiction made her debut at the Council of Ephesus in 431 A.D. We distinguished this Mary from the Mary of history by the title "The Madonna of Ephesus." A paraphrasing of the quotation from Act 19 will correctly describe the official reaction of Spain, and of other nations of Europe, to the 16th century revival of Christianity in Germany. The preaching and free circulation of the apostolic interpretation of Christianity (the New Testament) in the language of the common people, brought the danger, in the opinion of ecclesiastical and political leaders, "that the shrines of the glorious Madonna of Ephesus might be brought to no account, and that she would even be deposed from her magnificence, whom all Spain and the world worshipped."

Spain, the strongest of world powers in the sixteenth century, withdrew from the light and progress of other nations behind her scarlet curtain. The purity and homogeneity she sought proved to be the homogeneity of stagnation and death.

Spain closed her mind to the lessons of Lepanto and of the "Invincible Armada." Philip raised another fleet which he sent against England. The second attempt was no more successful than the first. The sons of Philip II did not profit from the errors of their father. National deterioration was inevitable. In 1643 the affairs of state were going from bad to worse. In that year Philip IV visited Sor María de Agreda. This nun had gained quite a reputation for her religious devotion, and for her visions and revelations. In her trances, spirit intelligences, representing themselves as the souls of the departed dead, communed with her. Philip IV was doubtless favorably impressed with her mediumistic qualities. He corresponded with her for twenty-two years, or until her death in 1665. Philip consulted her about affairs

of state. In a letter to her dated October 16, 1643 the king asked her prayers for his needy armies and asked her to let him know if she learned of any way in which he could better know the will of God. And what was the serious solution suggested to "Christian" king Philip IV? Sor María answered that the king knew her book on the life of the "Virgin Mary" entitled "The Mystical City." She referred him to the chapter which told of the personal visit of Mary to Spain, sent with a marble pillar by Jesus to instruct James, with the aid of angels, to erect a chapel at Saragosa in her honor. Here is the serious advice, given to king Philip IV of Spain, for the solution of the great problems of state which pressed upon him, advice which was taken seriously by the king:

> "It seems to me that Your Majesty should go to visit this holy chapel, open your heart to the comforter of the afflicted, place in her celestial hands the destinies of your catholic people, declaring her to be their mistress, patroness, protector, defender and advocate, with the greatest submission and most absolute confidence." (A. Germond de Lavigne, La soeur Marie d'Agreda et Philippe IV, Paris: Auguste Vaton, Librarire-Editeur, 1855) pp. 222-224

Before concluding this letter Sor María admonished the king:

> "Let not Your Majesty neglect the Virgin of the Pillar. Make the offerings to her that I said. On that depends the happiness of Your Majesty."

How quickly was the lesson of the Armada forgotten! All of these attentions to the "Virgin" to insure "absolute confidence" had been carefully attended to before the fleet set sail. They had this "absolute confidence." Did they not name the Armada "The Invincible"?

Spain continued, century after century, to violate the

second commandment before a "jealous God." The people continued to bow down before the "Madonna of Ephesus." A Spanish writer of the nineteenth century, Leandro Fernandez de Moratín, wrote some interesting comments on a record of an "Auto de Fe" which took place in Logroño on November 6 and 7, 1610. A part of this document deals with the trial of María de Yurreteguia before the officers of the inquisition. The document relates that this María had been induced, by a French woman, to attend certain meetings for instruction against Christianity. She had been persuaded to "deny God, and they were not able to bring her around to denying the Virgin Saint Mary his Mother, although she denied the other things." Moratín's comment on this thought is a rebuke to the false traditions which had continued to his time:

Moratín's comment:

> "To deny God is bad; but to deny the Most Holy Virgin, Where will we stop! This is the doctrine of friars, candid reader, and forgive me for addressing you intimately (que te llame de tú); because after all, if you do not mind, I was a friar, and I have not lost the custom of using the intimate form of address (la costumbre del tuteo). Do you not recall having seen the images of Jesus Christ, the Son of the living God, pass by in the processions of Holy Week, and scarcely receive an inclination of the head? Followed afterward by that of his Mother, and the common people, especially the devout, feminine, ignorant sex, not find enough genuflections or acts of reverence to show their adoration of such divinity? Well, see here, my dear reader, this was the theology of friars (not of all, but of the greater part of them), and if not the most fitting for the spirit of religion, the most convenient for the maintenance of their dining halls." (Leandro Fernández de Moratín, Works of Moratín, Biblioteca de Autores Españoles

(Madrid: Imprenta de la Publicidad, 1848) II, 620.

Spain through the centuries has had to choose between truth and tradition. They were willing to accept only those truths of the New Testament which did not interfere with their traditions. It was largely a question of veritas or the Virgin. Spain chose to adhere to tradition and to the "Madonna of Ephesus." Tradition became so incorporated with nationalism that it was considered treason to accept the unadulterated gospel of Christ. Disillusioned and enlightened Spaniards, to avoid this accusation of treason, often abandoned all religion. Often persons who accepted the apostolic gospel found it necessary to leave Spain for their "health."

Even an ecclesiastical primate of Spain, Bartolomé de Carranza, the archbishop of Toledo, was arrested by the "Holy Inquisition" when, through his much reading of the Bible, he published a Christian catechism designed to bring the people closer to primitive Christianity. The archbishop's trial lasted seventeen years. He was found guilty of heresy. His book, "Comentarios sobre el catechismo Christiano, Anvers: 1558," was honored by being placed in the Librorum Prohibitorum.

There was a prolonged stirring in Spain's stagnant condition all through the nineteenth century. In some respects this was the most promising century in the history of modern Spain. Many leaders of the people fought, by sword and pen, for a free Spain. The writers of the "generation of 1898" wanted to raise their country to the level of progress of other nations. They studied their past history in an effort to discover the causes of their failure. Many of these writers could go no further when they discovered that one of the main differences between Spain and more progressive nations was religious tradition. But tradition had become a part of nationalism, of patriotism, and they could not give

up their nationalism. Their final stand was that they wanted a progressive Spain; and that they would support a new and progressive Spain if this could be achieved without changing the traditions inherited from the past.

For a few brief years in our twentieth century it appeared that the world was to have a "New Spain." The young republic had a constitution which separated church and state and provided for diversity and freedom of public worship, and other freedoms. After only a few years the Republic was brought to an end, in 1939, by a combine of powers reminiscent of the sixteenth century. Now, as in 1571 and 1588, the "Madonna of Ephesus" occupies a regal throne in the Iberian peninsula, strongly supported by centuries-old tradition.

We have followed the history of the "Mary of fiction," from the sixteenth century to the twentieth, in Spain. Only trends and general conditions have been touched upon. We now have a perspective of the centuries which enables us to compare and contrast cultural and industrial progress in Spain, where there has been a marked deviation from the teachings of the apostles, and in other countries where free course was given to the circulation of the Bible in the languages of the masses of people. A major consideration in this comparison must be the extent to which the simple and historic teachings of the New Testament were known and were generally adopted, and the extent to which these were not known and were not generally adopted. We began the comparison at a time in history when Christianity in all countries was in an adulterated and corrupted condition but, otherwise, the countries varied in military and political strength, Spain being the strongest world power. The long view over past centuries makes it possible to follow the effect of the revival of primitive Christianity upon those countries where it became pronounced, and the effect upon

Spain, as illustrative of those countries where corrupted Christianity was protected and retained. A major influence was the place given to Mary, the mother of Jesus. In the countries where there was a return to primitive Christianity the Marian cult was abandoned and the Mary of history was given the place assigned to her in the gospels. In Spain, and other countries, the Mary of fiction, whose promotion began with the Council of Ephesus in 431 A.D., was retained, and her cult made a controlling part of private and public life.

Seventeenth Century.

> "Without doubt the finest Madonnas of the seventeenth century are those produced by the Spanish school." . . . "As in the sixth century, the favorite dogma of the time (the union of the divine and human nature in Christ, and the dignity of Mary as parent of both) had been embodied in the group of the Virgin and Child, so now, in the seventeenth, the doctrine of the eternal sanctification and predestination of Mary was, after a long controversy, triumphant, and took form in the "Immaculate Conception." . . . It is worthy of remark, that while in the sixth century, and for a thousand years afterwards, the Virgin, in all devotional subjects, was associated in some visible manner with her divine Son, in this she appears without the Infant in her arms. The maternal character is set aside, and she stands alone, absolute in herself, and complete in her own perfections. This is a very significant characteristic of the prevalent theology of the time." (Op. cit. Legends of the Madonna, xxxvii, xxxviii)

The Mary of fiction, who was introduced at the Council of Ephesus in 431 A.D., appeared alone from time to time before this century, but she was still dependent upon her

association with the Son, and upon His merits. By the 17th century the fertile imagination of man, aided by such teachings as that of an "immaculate conception of Mary," had clothed her with sufficient attributes of her own to become independent as a "devotional subject," like the Diana of her native city.

Eighteenth Century.

There were no noteworthy innovations during this century.

Nineteenth Century.

The evolution of the false teaching that "the Blessed Virgin Mary was preserved from original sin in view of the merits of her Divine Son," (Baltimore Catechism) reached its climax in 1854 when Pope Pius IX defined the dogma of the Immaculate Conception of Mary.

Twentieth Century.

The error that Mary experienced a special resurrection and ascension (or assumption) of her body is closely related to the error of an immaculate conception. This aspect of the Mary of fiction began a few centuries after the beginning of Christianity and has prevailed to our own times.

This teaching was defined as a dogma in 1950 by Pope Pius XII.

This subject was treated above under the heading "The Plant of Tradition."

The inventive imagination of man and the spread and growth of error, even though aided by thought control systems and censorship, cannot be completely successful in any nation, so long as the New Testament is made available to the public, and the people are free to read it. The passing of the centuries can be of aid to error only if truth is static.

But whether the truth be known or not, error can not become truth by aging.

Nearly twenty centuries have passed since the Virgin Mary ceased to be a historic figure. In spite of the widespread, and centuries-old, efforts to substitute a Mary of fiction, the "Madonna of Ephesus," for the historic Mary of the gospels, the authentic history, the New Testament, written by enlightened men who were there, is still available to persons who do not like to be ignorant.

A PRIEST'S STRUGGLE FOR LIGHT

Tradition versus Truth

A sincere and devout priest, devoted to the traditions about the Virgin Mary, tells of his search for the truth, his agonies of soul, and the trials he endured to find light and peace.

"The 15th of August, 1850, I preached in the Cathedral of Montreal, on the blessed Virgin Mary's power in heaven, when interceding for sinners. I was sincerely devoted to the Virgin Mary. Nothing seemed to me more natural than to pray to her, and rely on her protection. The object of my sermon was to show that Jesus Christ cannot refuse any of the petitions presented to him by his mother; that she has always obtained the favors she asked her Son, Jesus, to grant to her devotees. Of course, my address was more sentimental than scriptural. . . . But I was honest; and I sincerely believed what I said. . . .

I said to the people . . . "Jesus has never refused any favor asked by that Queen of Heaven. He cannot rebuke His Mother. Let us go to her; let us ask her to be our advocate and plead our cause, and she will do it. Let us suppliantly request her to ask for our pardon, and she will get it."

My sermon made a visible and deep impression. Bishop Prince, coadjutor of my Lord Bourget, who was among my hearers, thanked and congratulated me for the good effect it would have on the people, and I sincerely thought I had said what was true and right before God.

But when night came, before going to bed, I took my Bible as usual, knelt down before God, in the neat little room I occupied in the bishop's palace, and read the twelfth chapter of Matthew, with a praying heart and a sincere desire to understand it, and be benefitted thereby. Strange to

say! when I reached the 40th verse, I felt a mysterious awe, as if I had entered for the first time, into a new and most holy land. Though I had read that verse, and the following, many times, they came to my mind with a freshness and newness as if I had never seen them before. There was a lull in my mind for a few moments. Slowly, and with breathless attention, supreme veneration and respect, I read the history of that visit of Mary to the sacred spot where Jesus, my Saviour, was standing in the midst of the crowd, feeding his happy hearers with the bread of life. . . .

With heart and soul throbbing with these feelings, I slowly read.

> 'While he talked to the people, behold His mother and His brethren, stood without desiring to speak with Him. Then one said unto Him: Behold, thy mother and they brethren stand without desiring to speak with thee. But he answered, and said unto him that told Him: Who is my mother? Who are my brethren? And he stretched forth His hands towards His disciples, and said: Behold my mother and brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, sister and mother.'

I had hardly finished reading the last verse, when big drops of sweat began to flow from my face, my heart beat with a tremendous speed, and I came near fainting; I sat in my large armchair, expecting every minute to fall on the floor. Those alone who have stood several hours at the fall of the marvellous Niagara, heard the thundering noise of its waters, and felt the shaking of the rocks under their feet, can have any idea of what I felt in that hour of agony.

A voice, the voice of my conscience, whose thunders were like the voice of a thousand Niagaras, was telling me: 'Do you not see that you preached a sacrilegious lie, this

morning, when, from the pulpit, you said to ignorant and deluded people, that Jesus always granted the petitions of His mother, Mary? Are you not ashamed to deceive yourself, and deceive your poor countrymen with such silly falsehoods?'

Reader, read again these words! and understand that, far from granting all the petitions of Mary, Jesus always, except when a child, said 'No!' to her requests. He has always rebuked her, when she asked him anything in public! Here she comes to ask Him a favor before the whole people. It is the easiest, the most natural favor that a mother ever asked of her son. It is a favor that a son has never refused to a mother. He answers by a rebuke, a public and solemn rebuke! Is it through want of love and respect for Mary that He gave her that rebuke? No! Never a son loved and respected a mother as He did. But it was a solemn protest against the blasphemous worship of Mary. . . .

I felt, at once, so bewildered and confounded, by the voice, which was shaking my very bones, that I thought it was the devil's voice; and, for a moment, I feared lest I was possessed of a demon.

'My God," I cried, 'have mercy on me! Come to my help! Save me from my enemy's hands!'

As quick as lightning, the answer came: 'It is not Satan's voice you hear. It is I, thy Saviour and thy God, who speaks to thee. Read what Mark, Luke, and John tell you about the way I received her petitions, from the very day I began to work, and speak publicly as the Son of God, and the Saviour of the world.'

These cries of my awakening intelligence were sounding in my ears for more than one hour, before I consented to obey them. At last, with a trembling hand, and a distressed mind, I took my Bible and read in St. Mark, chapter iii: vers-

es 31, 32, 33, 34 and 35: "There came then his brethren and his mother, and standing without, sent unto him, and calling him. And the multitude sat about him and they said unto him: Behold thy mother and thy brethren without, sending for thee. And he answered them, saying: who is my mother and my brethren?

> 'And he looked round about on them which sat about him, and said: Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, my sister, and my mother.'

The reading of these words acted upon me as the shock of a sword going through and through the body of one who had already been mortally wounded. I felt absolutely confounded. The voice continued to sound in my ears: 'Do you not see you have presented a blasphemous lie, every time you said that Jesus always granted the petitions of his mother?'

I remained again, a considerable time, bewildered, not knowing how to fight down thoughts which were so mercilessly shaking my faith, and demolishing the respect I had kept, till then, for my church. After more than half an hour of vain struggle to silence these thoughts, it came to my mind that St. Luke had narrated this interview of Mary and Jesus in a very different way. I opened the holy book again to read the eighth chapter. But how shall I find words to express my distress when I saw that the rebuke of Jesus Christ was expressed in a still sterner way by St. Luke than by the two other evangelists!

> 'Then came to him his mother and brethren, and could not come at him for the press. And it was told him: Thy mother and thy brethren stand without, desiring to see thee. And he answered, and said unto them: my mother and brethren are those who will hear the word of God and do it.' (Luke viii:19, 20, 21)

It then seemed to me as if those three Evangelists said to me: 'How dare you preach, with your apostate and lying church, that Jesus has always granted all the petitions of Mary, when we were ordered by God to write and proclaim that all the public petitions she had presented to him, when working as the Son of God, and the Saviour of the world, had been answered by a public rebuke?'

What could I answer? How could I stand the rebuke of these three Evangelists? Trembling from head to foot, I fell upon my knees, crying to the Virgin Mary to come to my help and pray that I might not succumb to this temptation, and lose my faith and confidence in her. But the more I prayed, the louder the voice seemed to say: 'How dare you preach that Jesus has always granted the petitions of Mary, when we tell you the contrary by the order of God himself?'

My desolation became such, that a cold sweat covered my whole frame again; my head was aching, and I think I would have fainted had I not been released by a torrent of tears. In my distress, I cried: 'Oh! my God! my God! look down upon me in thy mercy; strengthen my faith in thy Holy Church! Grant me to follow her voice and obey her commands with more and more fidelity; she is thy beloved church. She cannot err. She cannot be an apostate church.' But in vain I wept and cried for help. My whole being was filled with dismay and terror from the voices of the three witnesses, who were crying louder and louder, 'How dare you preach that Christ has always granted the petitions of Mary, when the gospels, written under the inspiration of the Holy Ghost, tell you so clearly the contrary?'

When I had, in vain, wept, prayed, cried, and struggled from ten at night till three in the morning; the miraculous change of water into wine, by Christ, at the request of his mother, suddenly came to my mind. I felt a momentary relief from my terrible distress, by the hope that I could

prove to myself that, in this case the Saviour had obeyed the demands of his holy mother. I eagerly opened my Bible again and read:

> 'And the third day there was a marriage in Cana, of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus said unto him, they have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants: whatsoever he saith unto you, do it.' John ii:2

Till that hour, I had always accepted that text in the sense . . . that the very first miracle of Jesus Christ was wrought at the request of his mother. And I was preparing myself to answer the three mysterious witnesses: 'Here is the proof that you are three devils, and not three evangelists, when you tell me that Jesus has never granted the petitions of his mother, except when a child. Here is the glorious title of Mary to my confidence in her intercession; here is the seal of her irresistible super-human power over her divine son; here is the undeniable evidence that Jesus cannot refuse anything asked by his divine mother!' But when, armed with these explanations of the church, I was preparing to meet what Matthew, St. Mark, and St. Luke had just told me, a sudden distressing thought came to my mind; and this thought was as if I heard the three witnesses saying: 'How can you be so blind as not to see that instead of being a favor granted to Mary, this first miracle is the first opportunity chosen by Christ to protest against her intercession. It is a solemn warning to Mary never to ask anything from him, and to us, never to put confidence in her requests. Here, Mary, evidently full of compassion for those poor people, who had not the means to provide the wine, for the guests who had come with Jesus, wants her Son to give them the wine they wanted. How does Christ

answer her requests? He answers it by a rebuke, a most solemn rebuke. Instead of saying: 'Yes, mother, I will do as you wish,' he says, 'Woman, what have I to do with thee?' which clearly means 'Woman, thou hast nothing to do in this matter. I do not want you to speak to me of the bridegroom's distress. It was my desire to come to their help and show my divine power. I do not want you to put yourself between the wants of humanity and me. I do not want the world to believe that you had any right, and power or influence over me, or more compassion on the miseries of man than I have. Is it not to me, and me alone, the lost children of Adam must look to be saved? Woman, what have I to do with thee in my great work of saving this perishing world? Nothing, absolutely nothing. I know what I have to do to fulfill, not your will, but my Father's will!'

This is what Jesus meant by the solemn rebuke given to Mary. He wanted to banish all idea of her ever becoming an intercessor between man and Christ. He wanted to protest against the doctrine . . . that it is through Mary that He will bestow His favor, to His disciples, and Mary understood it well when she said, 'Whatsoever He saith unto you, do it.' Never come to me but go to Him. 'For there is no other name given among men, whereby we must be saved.'

Every one of these thoughts passed over my distressed soul like a hurricane. Every sentence was like a flash of lightning in a dark night. I was like the poor dismantled ship suddenly overtaken by the tempest in the midst of the ocean.

Till the dawn of day, I felt powerless against the efforts of God to pull down and demolish the huge fortress of sophisms, falsehoods, idolatries . . . built around my soul. What a fearful thing it is to fight against the Lord!

During the long hours of that night, my God was con-

tending with me, and I was struggling against Him. But though brought down to the dust; I was not conquered. My understanding was very nearly convinced; but my rebellious and proud will was not yet ready to yield.

The chains by which I was tied to the feet of the idols . . . though rudely shaken, were not yet broken. However, to say the truth, my views about the worship of Mary had received a severe shock, and were much modified. That night had been sleepless; and in the morning my eyes were red, and my face swollen with my tears.

When, at breakfast, Bishop Prince, who was sitting by me, asked: 'Are you sick? Your eyes are as if you had wept all night.'

'Your lordship is not mistaken, I have wept the whole night!' I answered.

'Wept all the night!' replied the bishop. 'Might I know the cause of your sorrow?'

'Yes, my lord. You can, you must know it. But please come to your room. What I have to say is of such a private and delicate nature, that I want to be alone with your lordship, when opening my mind to the cause of my tears.' . . .

When alone with him, I said: 'My lord, I thank you for your kindness in allowing me to unburden my heart to you. I have passed the most horrible night of my life. Temptations against our holy religion such as I never had before, have assailed me all night. Your lordship remembers the kind words you addressed to me, yesterday, about the sermon I preached. But, last night, very different things came to my mind, which have changed the joys of yesterday into the most unspeakable desolation. You congratulated me, yesterday, on the manner I had proved that Jesus had always granted the request of His mother, and that He cannot refuse any of her petitions. The whole night it has been told to me that this was a blasphemous lie, and from the Holy

Scriptures themselves, I have been nearly convinced that you and I, nay, that our holy church, are preaching a blasphemous falsehood every time we proclaim the doctrines of the worship of Mary as the gospel truth!"

'It is my hope, my Lord, that our merciful God will keep me, to the end of my life, a dutiful and faithful priest of our holy church. However, I cannot conceal from your lordship that my faith was terribly shaken, last night. . . .

'Your lordship has congratulated me for having said that Jesus Christ has always granted the petitions of Mary. Please tell me how you reconcile that proposition with this text,' and I handed him the gospel of Matthew: pointing to the last five verses of the twelfth chapter, I requested him to read them aloud.

He read them and said: 'Now what do you want from me?'

'My lord, I want respectfully to ask you how can we say that Jesus has always granted the requests of His mother, when this evangelist tells us that He never granted her petitions, when acting in His capacity of Saviour of the world.

'Must we not fear that we proclaim a blasphemous falsehood when we support a proposition directly opposed to the gospel?'

The poor bishop seemed absolutely confounded by this simple and honest question. I also felt confused and sorry for his humiliation. Beginning a phrase, he would give it up; trying arguments he could not push to their conclusion. It seemed to me that he had never read that text, or if he had read it, he, like myself . . . had never noted that they entirely demolish the stupendous impostures of the church in reference to the worship of Mary.

In order to help him out of the inextricable difficulties

into which I had once pushed him, I said: 'My lord, will you allow me to put a few more questions to you?'

'With pleasure,' he answered.

'Well! my lord, who came to this world to save you and me? Is it Jesus or Mary?'

'It is Jesus,' answered the bishop.

'Who was called, and is, in reality, the sinner's best friend? Was it Jesus or Mary?'

The bishop answered: 'It was Jesus.'

'Now please allow me a few more questions: When Jesus and Mary were on earth, whose heart was most devoted to sinners? Who loved them with a more efficacious and saving love; was it Jesus or Mary?'

'Jesus, being God, His love was evidently more efficacious and saving than Mary's,' answered the bishop.

'In the days of Jesus and Mary, to whom did Jesus invite sinners to go for their salvation; was it to himself or Mary?' I asked again.

The bishop answered: 'Jesus has said to all sinners, Come unto me. He never said come or go to Mary.'

'Have we any examples, in the Scriptures, of sinners, who, fearing to be rebuked by Jesus, have gone to Mary and obtained access to him through her, and been saved through her intercessions?'

'I do not remember of any such cases,' replied the bishop.

I then asked: 'To whom did the penitent thief, on the cross, address himself to be saved; was it to Jesus or to Mary?'

'It was to Jesus,' replied the bishop.

'Did that penitent thief do well to address himself to Jesus on the cross, rather than to Mary who was at His feet?' said I.

'Surely he did better,' answered the bishop.

'Now, my lord, allow me only one question more. You told me that Jesus loved sinners, when on earth, infinitely more than Mary; that he was infinitely more their true friend than she was; that he infinitely took more interest in their salvation, than Mary; that it was infinitely better for sinners to go to Jesus than to Mary, to be saved; will you please tell me if you think that Jesus has lost, in heaven, since he is sitting at the right hand of his Father, any of his divine and infinite superiority of love and mercy over Mary for sinners: and can you show me that what Jesus has lost has been gained by Mary?'

'I do not think that Christ has lost any of his love, and power to save us, now that he is in heaven,' answered the bishop.

'Now, my lord, if Jesus is still my best friend my most powerful, merciful and loving friend, why should I not go directly to him? Why should we, for a moment, go to any one who is infinitely inferior, in power, love and mercy, for our salvation?'

The bishop was stunned by my questions.

He stammered some unintelligible answer, excused himself for not being able to remain any longer, on account of some pressing business; and extending his hand to me before leaving he said: 'You will find an answer to your questions and difficulties in the Holy Fathers.'

"Can you lend me the Holy Fathers, my lord?'

He replied: 'No sir, I have them not.'

'This last answer from my bishop, shook my faith to its foundation, and left my mind in a state of great distress. With the sincere hope of finding in the Holy Fathers, some explanations which would dispel my painful doubts, I immediately went to Mr. Fabre, the great bookseller of Montreal, who got me, from France, the splendid edition of the Holy Fathers, by Migne. I studied with the utmost attention,

every page where I might find what they taught of the worship of Mary, and the doctrines that Jesus had never refused any of her prayers.

What was my desolation, my shame and my surprise, to find that the Holy Fathers of the first six centuries had never advocated the worship of Mary, and that the many eloquent pages on the power of Mary in heaven, and her love for sinners, found in every page of my theologians, and other ascetic books I had read till then, were but impudent lies; additions interpolated in their works a hundred years after their death. . . .

From my infancy I had been taught . . . that Mary is the mother of God, and many times every day, when praying to her, I used to say, 'Holy Mary, mother of God, pray for me.'

But what was my distress when I read in the 'Treatise on Faith and Creed,' by St. Augustine, chapter iv:9, these very words, 'When the Lord said: Woman, what have I to do with thee? Mine hour is not yet come.' (John xix:4) He rather admonishes us to understand that, in respect of His being God, there was no mother for Him.'

This was so completely demolishing the teachings of my church, and telling me that it was blasphemy to call Mary, mother of God, that I felt as if struck with a thunderbolt.

Several volumes might be written, if my plan were to give the story of my mental agonies, when reading the Holy Fathers, I found their furious battles against each other, and reviewed their fierce divisions on almost every subject. . . . Yes! what thrilling pages I would give to the world, were it my intention to portray in their true colors, the dark clouds, the flashing lights and destructive storms which, during the long and silent hours of the many nights I spent in comparing the Fathers with the Word of God and the teachings of my church."

The devout priest, Father C. Chiniquy, who wrote the above words, was rewarded for his efforts. In the sacred Scriptures he found the light and truth, the peace and comfort he had so earnestly sought. The above quotations are taken from chapters 45 and 46 (pages 470-486) of his book "Fifty Years in the Church of Rome," the forty-third edition, New York, Fleming H. Revell Company, 1886.

If the reader desires to enrich and strengthen his own spiritual life he can do no better than to read this book. It is the autobiography of a man of God who witnessed for his Lord with apostolic zeal, and who saw much fruit of his labors in the lives of many thousands of Christians around the world.

At the age of 78 he wrote: "I cannot but bless God for what mine eyes have seen and mine ears have heard of his mercy towards me and my countrymen. From my infancy he has taken me into his arms and led me most mercifully, through ways I did not know, from the darkest regions of superstition, to the blessed regions of light, truth and life! . . .

"Rich with the unspeakable gift which has been given me, and pressing my dear Bible to my heart, as the richest treasure, I hasten my steps with an unspeakable joy toward the Land of Promise. I already hear the angel's voice telling me: 'Come: the Master calls thee!'

"A few days more and the bridegroom will say to my soul: 'Surely I come quickly.' And I will answer: 'Even so, come Lord Jesus.' Amen." (Ib. pgs. 830 & 832.)

CONCLUSION AND SUMMARY

The reader who has followed the evidence presented in this book to this point has exercised his freedom to read and to think. He must also decide.

The following is a summary of the major matters that have been considered and treated:

1. A few centuries after the apostolic era a new Mary began to develop in Christendom who was very different from the real Mary of history, the Mary of the gospels. Her formal debut may be dated at the Council of Ephesus in the year 431 A.D. From that time the development of a Mary of fiction and tradition progressed through the centuries to our own times, reaching the proportions of a well developed cult. This new Mary may be fittingly described as "The Madonna of Ephesus."

The new Mary of the "Immaculate Conception," "of perpetual virginity" of the "Assumption," and Mary the "Mediatrix," is not found in apostolic Christianity.

2. When the people saw and heard Jesus the question was asked "Who is he?" The question is answered many times in the gospels. God the Father, Jesus himself, and the disciples of Jesus, answered that he was "the Son of God," and "the Son of man." Persons who had not become his disciples answered that he was "son of David," "son of Joseph," and (once) "son of Mary."

In the New Testament Jesus Christ is the center of attraction and interest. All other persons and things, except the other two persons of the divine Trinity, are treated as secondary in importance or simply necessary for the fulfillment of Jesus' mission.

3. The choice of words by the New Testament writers,

when referring to the events related to the birth of Jesus, is careful, consistent, and exact.

(a) Monogenes (only-born) is used by the gospel writers to describe the relationship of Jesus to God the Father. This word is also used by them to describe an only child of other persons. Jesus is never described as the "monogenes," the only child, of Mary.

(b) Prototokos (firstborn) is used nine times in the gospels and the word is always indicative of another birth, or of births, to follow later. This is the word that is used to describe Mary's first child.

(c) Heos (until, till) is used by the gospel writers to mark the end of one situation and the beginning of another. This is the word that is used to indicate that Joseph did not have the normal marital, or conjugal, relationship with his wife Mary "until" after the birth of Jesus.

(d) Adelphos (brother) is the word used by the New Testament writers, without exception, to indicate a relationship between persons having the same parent or parents.

The word is used in three ways:

(i) In a family sense, of persons having the same parent or parents.

(ii) In a national sense, of Jews, who have Abraham as their common parent.

(iii) In a spiritual sense, of Christians, who have God as their Father.

In all cases the context makes clear which of these three senses is meant. In Matthew 13:55, which lists the "adelphos," or brothers, of Jesus, the word is clearly in the family sense. Jesus and the brothers and sisters mentioned had the same mother.

(e) Suggenes (cousin, kinsman, or relative) is used by the writers of the New Testament to indicate a relationship

more remote than that which exists between persons having the same parent, or parents. It is never used by them with reference to the "brothers" of Jesus.

(f) Eulogeo (blessed) is the word used by Elizabeth (Luke 1:42 in greeting Mary, "Blessed are thou among women." The use of this expression in some church ritual conveys the impression of exceptional or supreme blessedness. This is not the sense of the original Greek. A more forceful word "makarios" (supremely blessed) is the word used in the "beatitudes." On one occasion a woman, speaking to Jesus, applied this word to Mary: "Blessed (makarios) is the womb that bare thee." This called forth a rebuke from Jesus, who answered: "Yea, rather, blessed (makarios) are they that hear the word of God, and keep it."

(g) Charitoo (highly favored) is a word used by the angel in the "annunciation" to Mary. The Latin Vulgate is responsible for the mistaken translation "full of grace." This latter expression is found only once in the Greek New Testament and is applied to Jesus. As a corrective of the overemphasis given to this expression in some church ritual, it is well to remember that all true believers in Jesus Christ are said to be "charitoo," highly favored, or accepted. (Ephesians 1:5-7)

4. Mary, the mother of Jesus, and two of her sons appear to have been at the feast in Jerusalem at the time of the Crucifixion of Jesus. Two of Mary's sons by Joseph were named James and Joses. Mary is referred to in the gospels as having been present at several of the scenes and events of the crucifixion, burial and resurrection of our Lord. She is identified as Mary the mother of Jesus, Mary the mother of James and Joses, Mary the mother of James, or Mary the mother of Joses.

5. The God who made the first man Adam without the aid of either a human father or mother did not find it be-

yond his knowledge and power to reactivate the reproductive organs of two aged couples so as to bring Isaac and John the Baptist into the world.

When that same God desired to send his only begotten Son into the world, "made flesh," to walk among men as the "last Adam," it was not too hard for him to accomplish this by his Spirit through a woman, without the aid of a human father.

More amazing than the miracle of the incarnation of the Son of God was the purpose for which he thus humbled himself. The great Judge of the fallen Adamic race had pronounced the sentence: "The soul that sinneth, it shall die." (Ezekiel 18:20). Sin was found in all, and the sentence of death was passed upon all. Here the amazing purpose was revealed and executed. The guiltless Son of the Judge paid the full penalty of the law for all of the guilty on Calvary's cross. He then offered a just pardon to all who would receive it.

Jesus Christ became incarnate by a miracle. He redeemed man in order that countless other miracle sons might be brought to the Father. When the gospel of God's grace, the offer of life in Jesus Christ, is heard by a person, and that person responds by an act of faith receiving him as his Saviour, there occurs then a spiritual conception, and a new life in Christ is begotten. This is the new birth.

Sarah and Abraham laughed at the idea that God could put life into her sterile womb. Many persons in each generation have been as thoroughly convinced that this new birth "from above," by the Spirit of God, was an impossibility as Abraham and Sarah were of the impossibility of the birth of Isaac. But Isaac was born. Likewise there are millions in the world today who can testify that God, through Jesus Christ, has put new life into their sterile souls.

Every true follower of Jesus Christ begins his Christian life as a miracle child. The presence of Mary and her sons with the disciples of Christ, as they waited for the promised Spirit, (Acts 1:14) is convincing evidence that she and they also experienced the miracle rebirth through faith in their crucified and risen Lord and Saviour.

6. The Messianic Psalm 69 (68 in the Douai version) finds confirmation in the gospels for the statement that Jesus was "an alien unto my (his) mother's children."

7. The writings of the early church fathers show their acceptance of the gospel record that Mary lived a normal married life with her husband Joseph after the birth of Jesus and bore children to him.

Ignatius (A.D. 30-115) follows the New Testament use of "first-born" and "only-begotten."

Justin Martyr (100-167) also conforms to the gospel use of "first-born." Jesus is the firstborn of Mary "like all other firstborn sons."

Hegesippus (d. 175-180) tells us that the charge of the church at Jerusalem was given to James the Lord's brother (adelphos). He tells us that James was dedicated to God. This would seem to indicate that James was the firstborn of Joseph and Mary. They complied with the Mosaic law by dedicating their firstborn to God. Hegesippus also gives some interesting details about the grandchildren of Judas, another of the Lord's brethren. This same writer informs us that a cousin (anephion) of our Lord, a son of Clopas, the Lord's uncle, was appointed the second bishop of Jerusalem. According to Hegesippus, the great-grandchildren of Joseph and Mary were respected by the churches for their testimony as Christians and because of their blood-relationship to

Jesus. Hegesippus' use of "adelphos" (brother) is according to New Testament usage.

Irenaeus (120-202) makes Jesus Christ central in his teaching. He is the immaculate one. Irenaeus writes of the birth of Jesus in apostolic simplicity. Jesus began "a new race of mankind in fellowship with the Father."

Clement of Alexandria (153-217) comments on the modesty of Jude, who, although he was a brother of Jesus, humbly and modestly refers to himself in his epistle as "a servant of Jesus Christ" and "brother of James." "For this is true; he was His brother."

Tertullian (155-222) follows the teachings of the apostles quite closely. There can be no immaculate conception of Mary because "God alone is without sin; and the only man without sin is Christ, since Christ is God." Mary ceased to be a virgin shortly after the annunciation: "she ought rather to be called not a virgin than a virgin, becoming a mother at a leap, as it were, before she was a wife." Commenting on the occasion (Luke 8:19-21) when the "mother and brethren" of Jesus arrived at the place where Jesus was teaching, wishing to speak with him, Tertullian states that "it could not possibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had no mother and no brethren." It is very clear that, in Tertullian's mind, these brothers were sons of Mary. He asks "Does a mother live on contemporaneously with her sons in every case?"

This interruption of the work of Jesus by the visit of his mother and his brothers is, in Tertullian's view, a confirmation of the statement "The Lord's brethren had not yet believed on Him." . . . "There is at the same time a want of evidence of His mother's adherence to Him,

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although the Marthas and the other Marys were in constant attendance on Him. In this very passage their unbelief is evident."

Origen (c. 185-c254) accepted the authority of the Scriptures and taught that they were written for the common people and were to be read by them.

Origen employs the words "only begotten," "firstborn," "brothers," and other words used in the gospels, just as the apostles did and with the same meanings.

In Origen's teachings there is no "immaculate conception" of Mary because Jesus "alone of all souls was incapable of sin."

Origen's teachings are opposed to the concept "mother of God" as it is applied to Mary. "It is monstrous and unlawful to compare God the Father, in the generation of His only-begotten Son, and in the substance of the same, to any man or other living thing engaged in such an act."

There is no place in his doctrine for Mary as mediatrix.

"Our duty is to pray to the Most High God alone, and to the Only-begotten, the First-born of the whole creation, and to ask Him as our High Priest to present the prayers which ascend to Him from us, to His God and our God, to His Father and the Father of those who direct their lives according to His word."

Origen heaps ridicule upon those who offer prayers before images as symbols, reminders, or aids to devotion, "the lowest among us have been set free from this ignorance and want of knowledge."

Origen mentions James as a brother of Jesus.

Archelaus (writing about 277 A.D.) and Manes, with whom he disputed about the birth of Jesus, agree that the gospel use of the word brothers means children of the same

parent. Commenting on the statement to Jesus "Thy mother, and thy brethren stand without," Manes contends that if this verse means that Mary was the mother of Jesus "without any doubt, it would be proved on the same principles that he had brethren also by her."

8. Origen, one of the most distinguished writers of the ancient church (d.c.254), commented on the effects of indoctrination in false tradition upon a person, and the difficulty one experiences in laying aside fixed opinions, even when the truth is learned:

"They who have somehow become familiar with certain opinions, which have deeply imbued their minds, and stamped them with a certain character, will not give them up. For a man will abandon his habits in respect to other things, although it may be difficult for him to tear himself from them, more easily than he will surrender his opinions. . . And that human nature is thus affected, will be manifest to those who observe that those who have once been prejudiced in favor of the most contemptible and paltry traditions of their ancestors and fellow-citizens, with difficulty lay them aside." (Origen against Celsus, Bk. I, ch. 52:419)

"He (Jesus) saw that it was a work of exceeding difficulty to root out of the mind opinions that have been almost born with a man, and amid which he has been brought up till he reached the period of maturity, and which have produced in those who have adopted them the belief that they are divine, and that it is an act of impiety to overthrow them." (Ib. Bk. II, 2:430)

Just such a situation as this was set forth in the chapter "A Priest's Struggle for Light." The Rev. Mr. Charles Chiniquy had opinions about the "Virgin Mary" which had been instilled in him from infancy, "and amid which he had been brought up till he reached the period of maturity." Through

many successful years in the priesthood, he, by the light of the New Testament, and a study of the early church fathers, learned that most of his opinions about the mother of Jesus were based on false tradition. We saw, in his own words, the agony of soul, and the great struggle he had with his own conscience, before he discarded the Mary of fiction, "the Madonna of Ephesus," and substituted the Mary of the gospels.

9. Mary's life, in the historic record of the gospels, falls into three periods:

(a) The period of her virginity.
This period lasted only a matter of months, after the annunciation by the angel, and ended about 4 B.C. The "Virgin" Mary has not existed since that date.

(b) The period of her married life.
This period began about 4 B.C. and ended at some time between 8 A.D. and 27 A.D. During this period Mary lived with her husband Joseph at least twelve years and bore six or more children to him.

(c) The period of her widowhood.
We do not know the exact year in which Joseph died; nor do we know the year of Mary's death. Joseph and Mary were still living together, and were in sufficiently good health to make the trip to the feast at Jerusalem in the year 8 A.D., when Jesus was twelve years old. We know, therefore, that Mary did not become a widow until after twelve, or more, years of married life. The gospel historians do not place Joseph and Mary together again after this visit to Jerusalem. Joseph probably died at some time between 8 A.D. and the beginning of the public ministry of our Lord in 27 A.D. During the long interval between these dates the gospel historians are silent about Jesus and the family life of Joseph and

Mary. Also after the year 27 A.D. there is no reference to indicate that Joseph was still living.

During the three years of Jesus' public ministry (A.D. 27-30) Mary and her children appear infrequently in the gospel narrative. During these three years Mary and her children are not associated with the believers in, and followers of, Jesus. She, and they, are associated with them for the first time after the resurrection of Jesus. The mother and the brothers of Jesus are mentioned (Acts 1:14) as being with the disciples in an upper room in Jerusalem, after the ascension of Jesus, where they "continued with one accord in prayer and supplication" until the coming of the promised Spirit on the day of Pentecost.

After this last reassuring glimpse of the widow Mary she disappeared from the New Testament narrative and had no recognized part in the life and doctrine of the apostolic church.

10. The inscriptions found on the graves of the early Christians in the Catacombs of Rome, for the first three centuries, support the testimony of the writings of the apostles and of the earliest church fathers. They show clearly that the Marian cult of modern times had no place whatever in the teaching and practice of the early Christian church.

11. The Mary of history, who fulfilled a simple, but necessary, role in the incarnation of the eternal Son of God, was replaced in the religious belief and devotion of many persons by the Mary of fiction, "the Madonna of Ephesus." We traced some of the highlights in the development of the Mary of fiction from her formal debut at the Council of Ephesus, in the year 431 A.D., through the centuries to our own times.

The authentic history of the real Mary, the Mary of the

gospels, is available to all persons who want to know the facts. The New Testament can be purchased for a low price at book stores in practically all large communities in the country.

12. The painting "The Holy Family," by Vasili Verestchagin, which is reproduced in this book, is unusual in several respects. This eminent Russian artist of the nineteenth century was a realist in his work, "a recorder of things actually seen." "The Holy Family" by this master artist is unique in its faithful portrayal of the historic family of Joseph and Mary, as it is described in the holy gospels. Here, as in the artist's other works, we see "simple historic verities presented in a fashion as far removed from the imagination as possible." In marked contrast to this painting are numerous great works of art, by renowned artists of earlier centuries, which present a Mary of imaginative fiction as far removed from the historic verities as possible.

Verestchagin's "The Holy Family" was the result of the artist's personal observation and study in Palestine, and careful study of the apostolic narrative, in the gospels, of all of the events related to Joseph and Mary and their children.

The world of art, and of education, is very much indebted to Verestchagin for his exceptional contribution to the preservation of the historic Joseph and Mary and their family.

The evidence that has been presented in this book is comprehensive and conclusive. It shows that the apostles and the early Christian church held the following to be historic truths:

(a) Jesus Christ, the eternal Son of God, took upon himself the sinful flesh of the fallen Adamic race through Mary.

(b) Mary's virginity, after the annunciation, was of brief duration, a matter of months.

(c) After the birth of Jesus Mary lived a normal married life with her husband Joseph for twelve or more years and bore sons and daughters to him.

(d) Jesus was "a prophet without honor in his own house" during his public ministry, but counted Mary and her sons among his followers after the convincing evidence of his appearances after his resurrection.

The author of this book urges the reader to study the New Testament record of the apostles, the men who were there, to determine, like the people of Beroea in Acts 17:11, "whether these things were so."

"Read, think, decide!" Know for yourself. If you do these things this word of our Lord will then have fulfillment:

> "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32)

APPENDIX

"THE HOLY FAMILY"

A Painting by Vasili Verestchagin

(*See page 239*)

Many great artists have painted representations of the Biblical "Holy Family." All family groups which include any of the relatives of Christ with Mary and the infant Jesus are so designated. The number of persons appearing in the paintings vary from two, the mother and child, to ten. Perhaps the most common grouping, of four persons, is that of Mary and Jesus, with Elizabeth and John the Baptist. The Holy Family is often represented by Jesus, Mary, and Joseph. Most of the conventional paintings of "Holy Families" are based on the Mary of fiction, "The Madonna of Ephesus," and not on the Mary of history.

The very unusual painting of The Holy Family which is reproduced in this book is an exception to the rule. This was the work of a prominent Russian artist of the nineteenth century, Both the artist and the painting merit some special comment.

Vasili Verestchagin (1842-1904) was of noble birth. He graduated from the St. Petersburg naval school. He served his country in the navy and in the army. He was a skilled artist and devoted much of his time to his avocation. He travelled extensively and painted realistically things as they were, and as he saw them. Verestchagin exhibited his paintings in Vienna in 1885, in New York in 1888, and in Chicago in 1889 and 1890. In 1891 a collection of his paintings sold for $81,789.00. 111 of these brought $68,545.00. The painting "Crucifixion by the Romans" was sold for $7,500; "Blowing from guns in British India" $4,500; and

the "Future Emperor of India" $4,125. The sale figure in terms of today's commodity dollar would be many times $81,-789.00; probably more than half a million dollars.

In 1884 Verestchagin was in Palestine. His visit there gave him the inspiration for several Biblical paintings. The one titled "The Holy Family" is of particular interest to us as this is the one we have reproduced in this book. This painting is probably the most historically faithful, and most realistic, representation of Jesus and the family of Joseph and Mary that has been painted by any of the world's great artists.

The influence of false tradition concerning Mary the mother of Jesus, and mother of the children of her husband Joseph, is largely responsible for the fact that this painting disappeared from public view and has been forgotten for some sixty-five years. The "Index to Reproductions of European Paintings, A guide to pictures in more than three hundred books" (Isabel Stevenson Monro & Kate M. Monro, New York, The H. W. Wilson Co., 1956) does not list "The Holy Family" by Verestchagin. This Index devotes eight pages to paintings on the subject "Jesus Christ," and eleven pages to paintings on "Virgin Mary." About seven hundred paintings are listed on the subject "Madonna and Child" alone. There are about fifty-six paintings on "The Holy Family."

"The Holy Family" by Verestchagin gained world attention when it was exhibited, along with numerous other paintings by the same artist, in Vienna in 1885. In the catalog for this exhibit Verestchagin inserted this statement with the subject "The Holy Family":

> "According to the Gospels, Christ had four brothers, Jacob, (i.e. James) Joseph, Simon and Judas, and several sisters, who were subsequently married in Nazareth

(St. Matthew xiii, verses 55 and 56; St. Mark vi, verse 3; and St. John ii, verse 12). Jacob remained single, but Judas and the other brethren were married (St. Paul's First Epistle to the Corinthians). It is notorious that in the last century there were still some Jews living who claimed direct descent from the Holy Family."

At the exhibition of Verestchagin's paintings in Chicago in 1889 the catalog entry for this painting was:

Number 45 "The Holy Family, as I understand it, according to the following texts of the Gospel: Matthew i, 25; xii, 46, 47, 48; xiii, 55, 56; Mark iii, 31, 32, 33, 34; vi, 3; John ii, 12; vii, 3, 5, 10."

After reading the following comments by art critics who appraised the Verestchagin exhibition in New York in 1888 many will agree that the neglect of such an outstanding work of realistic art for some sixty-five years is inexcusable.

"The pictures and sketches of Vasili Verestchagin, brought to this country for exhibition, fill the entire wall-space of the galleries of the American Art Association, and present, without question, the most remarkable display of work from the hand of one man that has been seen in this generation. In fact, no matter how widely artists and writers for the press may differ as to the qualitiy of Verestchagin's work, all are agreed that for an "all round" man his like would be hard to find. If a vote were taken in the studios it would probably be found that the majority would give the Russian the second place, which would amount, in reality, to making him first. This distinction Verestchagin would not claim, since he does not pretend to be an imaginative painter chiefly, but rather a recorder of things actually seen. . . And in the pictures that from the nature of their subject—those from the life of Jesus—might ap-

pear to trench upon the domain of imagination, we are really asked to see simple historic verities presented in a fashion as far removed from the imagination as possible. One great difficulty that stands in the way of correctly judging the work of Verestchagin is the fact, not to be denied, that in many of his pictures he shocks the sensibilities of people . . . he troubles the hearts of those who by education or by natural feeling are indisposed to accept any representation of Jesus that is not traditional, or that does not uphold traditional ideas as to His nature and origin. . . .

"Considering the frenzy of excitement into which the virtuous people of Vienna lashed themselves at the sight of this picture, we certainly expected to see a canvas as big as the side of a house. At it turns out, the fable of the "Mountain in Labor" might aptly be applied to such a ridiculous muss. . . The figure of Jesus, seated and reading the scroll of the Law, is a motive for a sculptor; it belongs—for size is nothing in such matters—to the same order as the prophets of the Sistene ceiling. Verestchagin has imagined the family group in the courtyard of a Jewish house, taking as his model a characteristic old building near Solomon's wall. . . The architectural subjects that make so considerable a part of the collection show Verestchagin in the same light as in his landscapes; poetic feeling, everywhere illuminating the dry facts; yet nothing introduced into the picture that has not a right to be there." (The Studio, The Journal of Fine Arts. New Series Vol. III, No. 12, New York, November, 1888, p. 179 f.)

"If it had no other claims to remembrance, the winter season of 1888 will at least be recalled for many years to come as the epoch of Vasili Verestchagin's advent in New York. . . Many who at first were inclined to hyper-

criticism are now among his most ardent admirers, agreeing with Clarence Cook that his exhibition was "an intellectual feast, such as none other presented to the public for the past twenty-five years." In other words, it was an education in itself, and one not to be lost on the present generation of American artists. . . .

"His paintings are the history of his own experiences. Before being works of art they are documents and records, for he has always maintained that the artist, even more than the writer, should be the historiographer of his own times. . . .

"According to his own account, the painter's studies and explorations in the Holy Land were of a most painstaking kind. 'I literally ransacked the place from top to bottom,' he told me. He had made up his mind to portray Christ as nearly as possible in accordance with historical fact, based on conscientious research. The Holy Writ, supported by other contemporaneous writings, justified him in placing brothers and sisters by the Saviour's side. . . He was greatly aided in his studies by the Jewish rabbis and Russian monks from whom he gathered much interesting and authentic data. . . .

"The art sensation of the season is the exhibition of works of the great realistic master whose Russian name is Vasily Vasilyvitch Verestchagin. An interesting subject from a Jewish type, to conclude our article, is the Holy Family by this Russian master.

"The house and shop are represented in a corner of Jerusalem near Solomon's wall. Christ is at the left, seated on the steps of the yard-wall, with a scroll of scripture in his hand. . . A line of bright colored clothes hangs over Mary and her youngest child.

"On the ground are four other children of Mary and

Joseph, the 'brothers and sisters' of Jesus mentioned in the Gospels, one sprawling on his chest, and another sitting on a board which lies on another board in the form of a cross. Joseph works at a bench with a fellow-carpenter." (The Cosmopolitan, Vol. VI, 1888-1889.)

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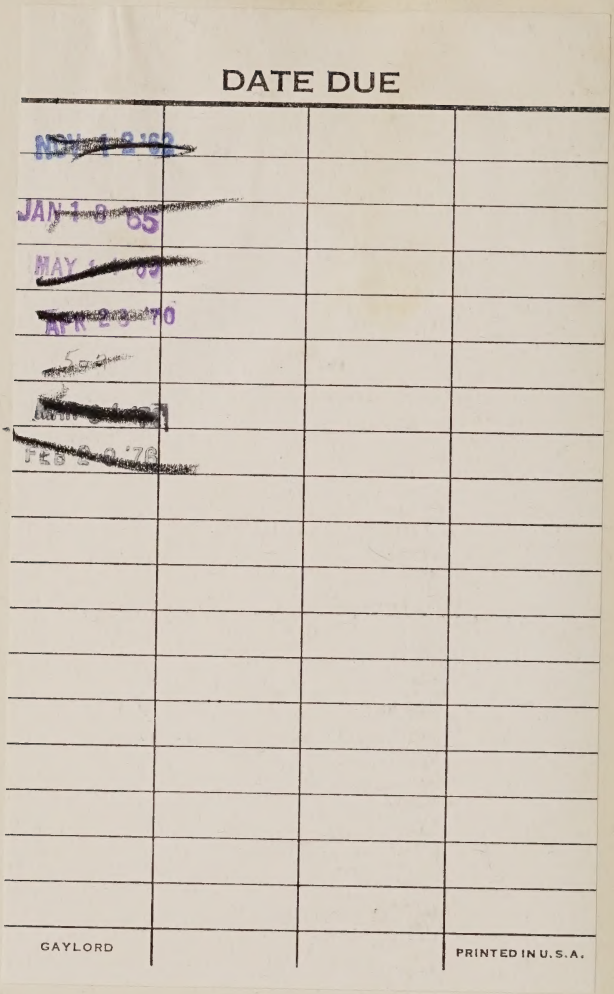
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